

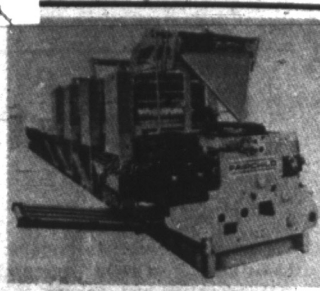
The Baptist Record

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Mississippi College Once Called Hampstead Academy

Mississippi College, chartered by the legislature in 1826, is the oldest institution of higher learning in Mississippi and the second oldest Baptist college in the country. It has just recently celebrated its 150th anniversary as an educational institution and its 125th year of association with the Mississippi Baptist Convention.

Owned by the MBC, it is operated by a 15-member Board of Trustees elected by the convention for three-year terms on a rotating basis. The college receives support from the Mississippi Baptist Cooperative Program; from gifts by alumni and friends of the college; from corporations — largely through the Mississippi Foundation of Independent Colleges, Inc.; from endowment income; and from student fees.

Originally called Hampstead Academy and later Mississippi College in 1830 and authorized "to confer... such degrees in the arts, sciences, and languages as are usually conferred in the most respectable colleges in the United States."

A private institution, the college was for several years coeducational and in 1831 was the first such college in the United States to grant a degree to a woman. In 1842 the institution was given to the Presbyterian Church which, upon encountering financial difficulties, returned the college to the original owners in 1850. Later that same year, the Mississippi Baptist Convention obtained the college by lease and began operation through a Board of Trustees.

In 1850 the Female Department was discontinued; and in 1853 a Central Female Institute, later renamed Hillman College, was established in Clinton. In 1942 Mississippi College purchased and absorbed Hillman College, and the institution was again coeducational.

Mississippi College suffered grievously during the Civil War. Its endowment was destroyed, its student body disbanded, and its plant allowed to deteriorate. The post Civil War period was one of heart-breaking effort on the part of Baptists and educational leaders to restore the college to its former position of leadership. Enrollments were low; the income of the college was limited. The group of dedicated faculty members who appreciated the value of Christian education labored steadily and courageously to overcome the handicaps.

Under the leadership of Dr. Warren S. Webb (1873-1891), the college was restored to a position of stability. During the administration of Dr. W. T. Lowrey, a substantial beginning was made in the accumulation of an endowment fund and the development of plant. Dr. J. W. Provine's administration was an unusually fruitful period. The former Provine Hall, now destroyed; Lowrey Hall, the former library and now renovated as the education building; Alumni Hall; Farr Hall Hospital; Jennings Hall; Ratliff Hall and Chrestman Hall were constructed. The endowment was increased to

more than \$500,000, and the college was accredited by the Southern Association of Colleges and Schools, and the enrollment reached 400 during his presidency. During the 25 year period of Dr. D. M. Nelson's administration, the college withstood the ravages of the great depression and emerged a stronger institution. The admission of women and the end of World War II brought about a rapid increase in enrollment and forced expansion of the physical plant: Nelson Hall, the administration, auditorium, and classroom building, was erected; Lowrey Hall was enlarged; Hederman-Gunter and Nelson residence halls for women were erected; and Ratliff Hall, men's residence hall, was improved by the addition of two wings.

The college continued to grow under

the administration of Dr. R. A. McLe-more. Enrollments peaked and plant additions during his eleven year administration included the Leland Speed Library, Aven Fine Arts Building, the B. C. Rogers Student Center, Hederman Science Building, Latimer-Webb Residence Hall, Whittington Residence Hall, Self Hall, and Hendrick House (President's Home). The old cafeteria was converted into a women's gym; the Old Chapel (now Provine Chapel) restored; Ratliff and Chrestman Residence Halls renovated; and a program of campus improvement was begun.

Dr. Lewis Nobles' administration, which began in July 1968, has seen continued growth in the areas of enrollment, quantity and quality of faculty resulting in improvement of instruction, curriculum expansion, library

accessions, and plant improvements. In the Spring of 1975 students began using the Learning Resources Center and the addition to the Leland Speed Library. The LRC has become one of the most popular spots on campus and has done much to enhance academic advancement in the college's total program. The new School of Nursing and Home Economics Building has recently been occupied by these two academic areas and give them long needed facilities. A multi-purpose coliseum is nearing completion.

A \$5 million capital funds drive was launched earlier this month with part of the money from the campaign to be used for the construction of a building for the School of Law and a new residence hall for women.

GARB Founded Clarke College As Coed School

By Dow Ford

Clarke College is the only Mississippi Baptist Convention college which was established by an organized Baptist body. Founded by the General Association of Regular Baptists in Mississippi, the school was named Clarke Memorial College in memory of Rev. Nathan L. Clarke, a prominent Baptist pastor who had served as moderator of the General Association for half a century.

It was quite remarkable that a body with such limited resources should undertake the stupendous project of establishing a college and that the constituency should respond with sufficient funds to carry out the project. The first session opened September 22, 1908, with Rev. S. B. Culpepper as President, a faculty of six teachers and an enrollment of 104 students. It is worthy of note, also, that this school established by a very conservative Baptist body should be the only Mississippi Baptist College which has been officially co-educational from its beginning.

Despite serious financial difficulties and natural disasters, such as the fire which destroyed the men's dormitory in 1909, the College grew steadily from the beginning, reaching an enrollment of 254 in 1913. It soon became evident that more support was needed than the local associations could provide. In 1912 the General Association requested the Mississippi Baptist Convention to accept the college, which request was approved by the Convention in 1913. The property was transferred on April 7, 1914 to the new Board of Trustees elected by the Mississippi Baptist Convention.

Following the administration of President Culpepper, L. G. Gates served as acting President for one year and he was followed by M. O. Patterson.

Clarke operated as a senior college for eleven years, granting the B.A. and B.S. degrees, but in 1919 it became a junior college and this has been its status since that time.

From 1914 to 1930 the Mississippi Baptist Convention provided modest support for the College, but financial difficulties continued to be a problem. In 1924, when a disastrous fire destroyed the administration building, many people doubted that the College could recover from such a loss, but it did recover and the administrative building was rebuilt. In 1926, during the presidency of H. T. McLaurin, the College earned accreditation by the Mississippi Junior College Commission, being one of the first two schools thus recognized. Other Presidents, serving during the period 1914 to 1930, were R. A. Venable, Bryan Simmons, T. A. J. Beasley, John F. Carter and W. T. Lowrey.

During the stressful era of the early depression years the Convention, facing severe financial strain, discontinued its support and voted to close the College. There was such need, however, for its unique service that the

school continued to operate privately under a lease arrangement for fifteen years. Leasing the property and serving as President during this period were A. A. Roebuck, S. L. Stringer, C. Z. Holland, W. L. McMullan, Freeman S. May, J. L. Boyd and W. E. Greene.

Dr. William Earle Greene served as President from 1944 to 1954. During this period Clarke made an impressive comeback in enrollment and financial support, made considerable advances in the construction of needed campus facilities and began to build up an endowment fund. In 1946 the Convention took note of the progress and resumed its support of the college. Then in 1952 Clarke was accepted as a member of the Southern Association of Colleges and Schools, thus attaining full accreditation.

The longest administration in the history of the school began when Dr. William Lowrey Comper became President on January 1, 1955. Under his leadership, the College has continued to enlarge its endowment, facilities, and service to the denomination and community. During these

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William Carey College Property Given In 1911

In its seventy-year history, William Carey College has had three names. The two previous ones were South Mississippi College, 1906-1909, and Mississippi Woman's College, 1911 to 1954. But the spirit and goals of providing quality Christian higher education have remained the same!

In 1906 a pioneer educator, W. I.

Thames of Hattiesburg, founded a school on the present site named South Mississippi College. Fire in 1909 destroyed the immense administration building which housed the library, classrooms and a 1500-seat auditorium, and the school was closed. In 1911 W. S. F. Tatum, a wealthy lumberman and Methodist layman, acquired the property and presented it to the Baptists for a Christian school for girls. A corporation was organized and nine trustees were chosen from four Baptist churches in Hattiesburg.

Professor W. W. Rivers was elected president and the name Mississippi Woman's College was officially accepted. In November of that year the school was presented, free of debt, to the Mississippi Baptist Convention and the relationship continues to exist today in 1977. The Board of Trustees now consists of fifteen members, five of whom are elected by the Convention each year.

Dr. J. L. Johnson was the first president to serve under the Baptist Convention and his unusually long and dedicated team lasted from 1912 until his death in 1932. It was during Dr. Johnson's presidency that six major buildings were erected, including Tatum Court which remains today as the main administration center of the campus.

Becoming fully accredited in 1926 by the Southern Association of Colleges and Secondary Schools, Mississippi Woman's College enjoyed an academic prestige as well as a cultural and spiritual reputation throughout the South. Scattered throughout the Southern Baptist Convention are numerous women of outstanding leadership stature who are graduates of Mississippi Woman's College.

Dr. W. E. Holcomb assumed the presidency following the death of Dr. Johnson, coming to the position from a successful career as a business man



Originator Of EF Budget Plan

Josie S. McEachern was a member of the Sunflower Church in the mid-'30's when Editor A. L. Goodrich visited Sunflower, looking for ways to increase the circulation of the Baptist Record. She suggested to him: "Why don't we put the paper in the budget, send it to every family, and pay by the month?" Sunflower members agreed. Other churches followed Sunflower's example; then other state papers followed the Record's example. After Mrs. McEachern's husband, Frank, died in 1956, she moved to Eupora to live with her sister. (See her letter on page 4.) The plan was a key factor in the Record's circulation growth — from 8,000 in 1936 to 121,000 in 1977.

Centennial Series Ends

This is the last of a series of four special centennial issues of the Baptist Record. It, like the previous three, contains primarily articles about the history of Mississippi Baptists. This issue deals especially with the state Baptist institutions. A limited number of the four combined centennial issues are available from the Baptist Record office for \$5.00.

Blue Mountain Began As Boarding School

(Article originally printed in Baptist Record, July 5, 1900, by B. G. Lowrey.)

Soon after the war Gen. M. P. Lowrey conceived the plan of founding in North Mississippi a boarding school for girls. He loved the South with an ardor which I have seen equaled in few men, and he loved Mississippi as he loved no other section or people. Though I was only a boy at that time I

well remember how keenly he felt the misfortune of our people, and how his eyes blazed and his blood boiled with something of a warrior's spirit as he sometimes talked of the insult and oppression to which our people were subjected in those dark days of reconstruction and carpet bag misrule. Through this he grew more and more to realize that the only hope for our people was in virtue and intelligence, and that Christian education was the source from which these must come. He believed, too, as do most of the thinking people, that the country and not the city is the place for the development of character. A school with a lower object than character development has no right to exist.

From these considerations Gen. Lowrey determined to found a school and to locate it in the country. With this in view he purchased the older Brounger home six and a half miles from Ripley. The home was on the slope of a high hill beneath which spread a beautiful valley. One mile away is the point which the United States survey corps pronounced by 20 feet the highest point above sea level in Mississippi. From the summit of the hill 3000 yards from the old home, the view reminds one much of East Tennessee, and Bro. George Robert Cairns says, "looks exactly like the lake district of England." Just back of the home the springs flow 100 gallons per minute of water which an expert has chemically analyzed and pronounced "more healthful than distilled water." This spot Gen. Lowrey selected and bought as an ideal spot for a girls' school. Most people who have seen it believe that he chose wisely.

In September 1873 the first session of the school was opened. It was a small beginning. The surroundings were the old farm and the woods. Only two or three white families lived within a mile of the school. The buildings were the old Brounger home and a small new school house in the yard 24 x 36 feet in size, unpainted, unpapered. The teachers were Gen. M. P. Lowrey and his two daughters, Misses Modena and Maggie — now Mrs. Berry and Mrs. Anderson. There was one piano and Miss Modena gave the music lessons besides doing general teaching work. During the first session fifty-two pupils were enrolled. Half of these were boarders, the others came from the community; some of them walking from two to three miles.

At this time the nearest post office was Ripley, 6½ miles away, but a neat little village soon gathered around the school and the post office with other accommodations followed. Thirteen years later came the railroad, and then the telegraph, telephones, etc.

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Nation's Second Oldest Baptist College

Mississippi College was launched in Clinton, then known as Mt. Salus, in 1825, and came into Baptist hands in 1852. It is the oldest institution of higher learning in the state and the second oldest Baptist college in the country. The Old Chapel, at left, is the oldest building on today's MC campus.

Predecessor Of Children's Village

Orphanage Planners Buy Hemingway Stock Farm

By Paul Nunnery

Mississippi Baptists have manifested an interest and a concern in the care, education and training of neglected and dependent children, as a mission exercise of cooperating Baptists for many years. From 1864 to 1875, that interest and concern was implemented by our Baptist forebears through the operation of a home for "orphans of the Confederacy" at Lauderdale Springs, near Meridian. Although recorded history of this enterprise is sketchy and incomplete, it appears that the operation, already deeply encumbered by financial deficits, was terminated when its physical facilities were destroyed by a storm.

In 1893, L. S. Foster, then a Baptist pastor in what is now First Baptist Church of Senatobia, also serving as an associate editor of THE BAPTIST RECORD, wrote an editorial in which

he seemed to chide Mississippi Baptists for neglecting child care as a mission responsibility and added, "If this thought is of God, he will put it into the heart of some person to send a contribution for this cause." On December 10, 1893, Mrs. Lou H. Moore of Tillatoba, Mississippi wrote to Foster, "With my prayers, I enclose this dollar for the institution. If it finds company enough to effect a movement, you will hear from me again." Others expressed their approval in articles and by contributions.

On July 18, 1894, interested persons who supported the philosophies of Foster obtained a Corporate Charter, under the laws of Mississippi, said to be modeled after the charter of Virginia Baptist Orphanage, thereby activating Mississippi Baptist Orphanage, "under the support and patronage of the Baptist churches and their sympathizers." In December of 1895, these

individuals obtained an option to purchase on 112 acres of farm land, located at what is now the intersection of Woodrow Wilson Drive and Bailey Avenue in Jackson. This option was exercised in January of 1896 by the purchase of the lands, known as "Hemingway Stock Farm" for \$2,000.00. Reportedly Foster advanced one-half of the \$1,000.00 down-payment from his personal funds.

In May of 1897, Rev. and Mrs. Foster left the pastorate in Senatobia, and on May 12, 1897, the first children were admitted to care as the custodial responsibility of Mississippi Baptist Orphanage, with Rev. Foster serving as the first Superintendent. The child care effort was commenced in a rented dwelling house, located at 516 West Capitol Street in the City of Jackson, and became a center of community interest for Jackson citizens of all faiths, enabling the struggling effort to sur-

vive the first few difficult years.

After the dwelling house on West Capitol became filled, the institution moved to larger quarters, in another dwelling house on North Congress Street, and subsequently, as a means of avoiding an epidemic of yellow fever, the children were temporarily "moved to a cabin on the Millsaps campus."

In March of 1898, by wagons, the children were moved to the beginnings of their new and permanent quarters, in the Lou H. Moore Cottage, constructed at a record cost of about \$800.00 on the Hemingway lands, "near the Asylum Switch one mile north of Union Depot." Today, the Jackson Mall is situated on these lands on Woodrow Wilson Drive in Jackson.

From 1898 to 1903, other buildings were completed, a deep well was provided, and a school was established for the children in custody. In August of

1903, Foster resigned under these reported conditions: "his failing health and arduous care of a hundred children would have soon been too much for one of his advanced years."

J. R. Carter was selected to succeed Foster, assuming the responsibility in August of 1903, and serving continuously in that capacity until his retirement in 1927. Many outstanding Mississippians, including W. C. Cathey of Jackson, the immediate past-president of the Board of Trustees of The Baptist Children's Village made their homes at Mississippi Baptist Orphanage during the Carter years which were marked by continued growth and expansion of the custodial facilities of the institution and the progressive influence of Superintendent Carter in Baptist affairs, including the organization of Davis Memorial Baptist Church (now Crestwood) in Jackson, and in child welfare, including the promotion of the adoption agency which is now known as Mississippi Children's Home Society. During the Carter administration, the campus of Mississippi Baptist Orphanage, in the summer of 1914, became the site for the discovery of the cause and prevention of the disease of pellagra, which was then of almost epidemic proportions on the Orphanage campus, as well as throughout the state. Dr. Goldberger of the U. S. Public Health Service and other medical authorities, conducted a series of dietary experiments on the campus, leading to that discovery.

In 1927, the Rev. and Mrs. B. E. Massey joined the Orphanage staff, and later in that year, Massey succeeded Carter as superintendent, serving for one and one-half years, when he was succeeded by W. E. Thompson, a professional teacher and school administrator, whose tenure of 16 months as superintendent was said to be characterized by marked prosperity, with ample provisions for the children during a time when the population is said to have enjoyed unusually good health.

In 1930, Professor O. C. Miller was elected to the superintendency, succeeding Thompson. In that year, in a series of apparently controversial decision, Mississippi Baptist Convention, in special session, first voted to remove the institution from Jackson to the property of Clarke Memorial College in Newton, and then in regular 1930 session, adopted action which had the effect of rescinding the earlier determination.

During the 1930's, the Jackson campus of the institution was included in those Jackson areas believed to contain oil and gas and two gas wells were actually completed on the property, operating for a very brief period of time and being dismantled on June 13, 1937, when the gas is said to have turned to salt water.

In October of 1935, W. E. Farr was elected superintendent and W. G. Mize was employed as business manager of the institution. After three months, Farr returned to the pastorate, and on

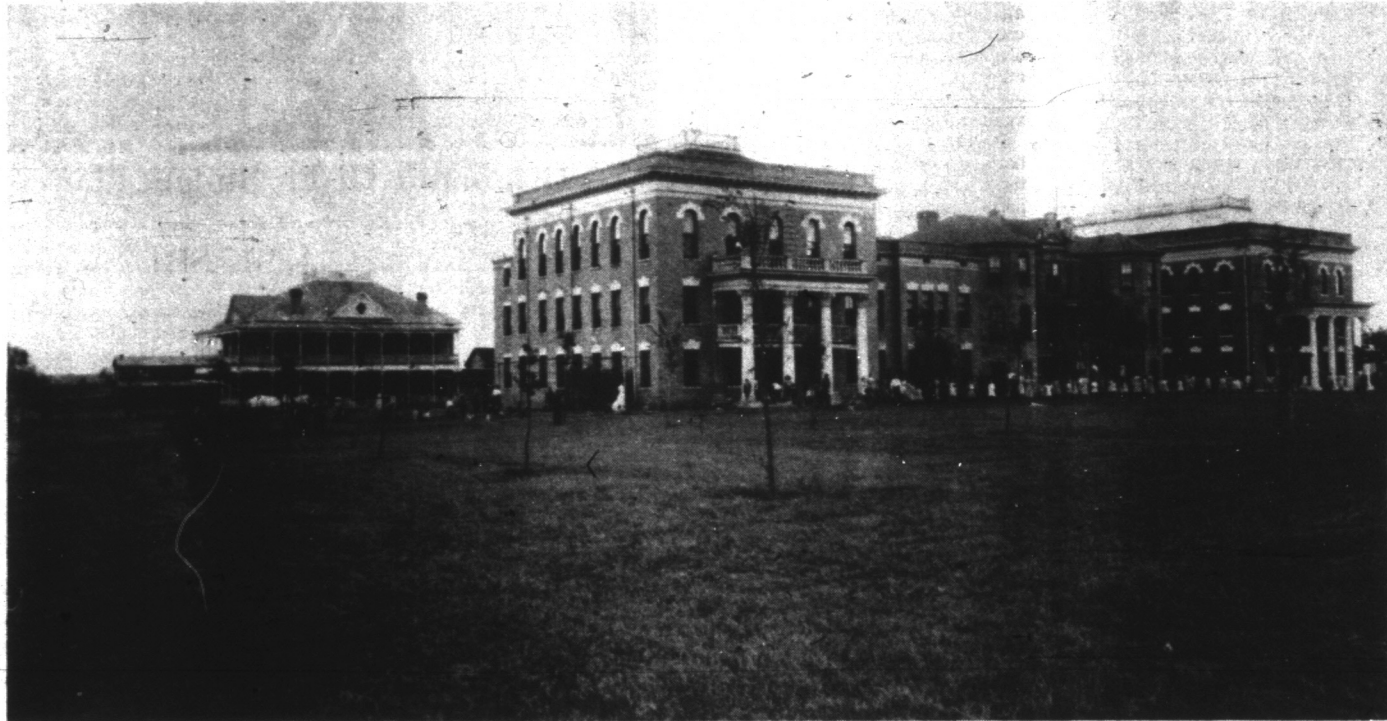
April 12, 1936, W. G. Mize was selected as superintendent, having served, in the interim as acting superintendent. By this time, the buildings originally erected on the Jackson campus were reportedly in a dangerous state of depreciation, and in November of 1937, the trustees recommended to the convention the authorization of a building program.

Bryan Simmons was employed during the years of 1938-40 as a field representative of the institution for the purposes of this building program, which resulted in the completion of a series of buildings, arranged in a semi-circle, facing Woodrow Wilson Drive in Jackson, flanked by majestic oaks, including a modern school building and recreational facilities consisting of a swimming pool, wading pool, playground equipment, tennis courts and a gymnasium.

The Mize administration embraced a period of approximately 25 years, terminating with the retirement of Mr. Mize on October 15, 1960, and the election of Paul N. Nunnery, an attorney in Washington County, who made his home in Hollandale, as superintendent. The administration of Mize was characterized by the introduction of modern concepts in child care and marked improvement in living standards. According to his final report to the Board of Trustees before retirement, Mr. Mize asserted that the institution had served 3500 neglected and dependent children.

From 1961 to 1977, sweeping changes in the Mississippi Baptist child care institution have been effected. The name of the institution was changed to The Baptist Children's Village in February of 1961; the operation of a school as a special school District of Hinds County on the Village campus was terminated on June 1, 1961; organized and departmentalized staff ministries in social case work, athletics and therapeutic activities, music and character and career development were added; under Convention authority, the Woodrow Wilson Drive properties were sold for commercial purposes and the new campus was constructed on Flag Chapel Drive, near the Northwest corporate limits of the City of Jackson in Hinds County, consisting of 23 modern buildings, characterized by small child-care cottages, which simulate private homes. The Jackson properties of the institution are said to be valued in excess of 3-1/2 million dollars. Same have been constructed without capital fund solicitations and without any capital fund investments by the Convention.

The Children's Village has instituted and operates an organized system of foster homes, a satellite home in New Albany, and a rural, "country-life" branch campus in Tate County, near Independence. Several ministries and departments of work at The Baptist Children's Village have been cited and commended by child care professionals in recent years as being among the finest in America.



The Mississippi Baptist Orphanage in 1908 was at Woodrow Wilson and Bailey in Jackson, where the Jackson Mall is now located. Today known as the Baptist Children's Village, it is on Flag Chapel Road. (Photo by Albert Fred Daniel)

L. S. Foster Reports On "Our Orphanage" In The Baptist Record, Summer Of 1900

This institution has from its infancy had the sympathy and goodwill of a large and ever growing number of our people and churches. Our convention has approved and endorsed its work at every session since it has opened in the city of Jackson, May 12, 1897, in a rented house on West Capitol street with two fatherless boys.

It is a child of providence, and its property, in the northwestern suburbs of Jackson, is a special gift of providence. After having received several hundred dollars for the special purpose of an Orphanage, and while casting about for a suitable location, I came to Jackson in December, 1895. On my way I received a contribution of \$25 for the orphanage work. On the very day I was in Jackson a piece of property which had been held at \$4000 was offered us for \$2000, one half cash and one half in twelve months with 8 per cent interest on the deferred payment. It consisted of one hundred and twelve acres of excellent land, all in a fine state of cultivation and splendidly located for the purpose. I paid the \$25 for a ten days option on the land, same

to be counted in first payment if we bought, corresponded with the trustees, (for we secured a charter of incorporation in July, 1894,) and we bought it. By advancing \$500 I made the first payment and the other in due time.

Our plan was to conduct the orphanage work upon the principles of prayer and faith and make no direct appeals for money to any one, of course, giving full information of the work in every way and on all occasions. In order to take the work I gave up one of the most pleasing pastorates in the State, Senatobia and Courtland, where we received \$900 and a home, to receive no definite salary, but only 10 per cent of receipts. This has been about \$400 the first year to about \$600 the third year, with a home of course. We have no endowment and desire none. One good Christian woman made us a handsome donation and suggested the founding of an endowment, but we declined. If we had an endowment we would find ourselves relying on that and not trusting directly and implicitly in the Lord. An endowment would be accepted if God

had not made direct and special promises to the "fatherless" and orphans. These plain, unmistakable promises are our endowment, always sure and unailing.

Except the old asylums in Natchez, Catholic and Protestant, ours was the first to be projected and opened in the State. These asylums were wholly inadequate for this kind of work in our State, as our experience and that of the Methodists and Presbyterians later has abundantly proved. It has been our policy to send our children into private homes as rapidly as such presented, and yet we have been crowded all the time and are still receiving applications for others that we cannot accommodate, at the rate of about fifteen per month. It is often almost heart-breaking to have to say "no" to some of these applicants.

We have just completed, on May 12th, three years of actual orphanage work. At first there were no buildings upon the property and the land was only half paid for. Now we have room for thirty children, and have actually on hand at this moment thirty-five

children. We have a girl's cottage named for Mrs. Lou H. Moore, (now in heaven) who gave the first dollar for the Orphanage in December, 1893. We have also a boy's cottage, built after the same plan. We have a Superintendent's home and office and printing office, a printing outfit, good barns, buggy house, fencing, buggy, wagon, plows, two horses, three cows, chickens, etc., and comparatively no indebtedness. During the first year of actual work our receipts were \$1,652.61. During the third year of actual work they were \$5,354.24.

During these three years we have kept up the Sunday school regularly every Sunday afternoon, except a few times when nearly ever one was sick. Two of the largest girls have given their hearts to Jesus and been baptized during the past year. A portion of the time the children have been in the public schools of Jackson, and a portion of the time we have had a teacher in the orphanage.

Our great and most pressing need now is an ample water supply. We have three cisterns and an iron tank, but they are insufficient; and when the water gets low in them the children have typhoid fever. A deep well is what we need. Where is the consecrated Christian with money who will furnish this immediate and pressing need. It will, indeed, be giving a cup of cold water to a great many of the Lord's little ones; and when the giver has gone to his reward his gift will still be perpetuated to other generations. Nothing can be a better or more permanent gift.

While we have had epidemics of yellow fever, and measles and small pox, or rather variola, we have had but one death among our children during the three years of the Orphanage. One other, an infant, who merely passed through the Orphanage into a private family, died afterwards from cholera infantum. When we get our unfailing well we will have better health, can have our laundry done at home, and can better protect ourselves against contagious and infectious diseases in the future. But I have merely commenced speaking of the work, and now must close. The engraving is of the first or Lou H. Moore cottage—the girl's home. I wanted to speak of our prospective brick dormitory, which Bro. Jennings, of Water Valley says we must have, and of how Bro. Welsh's proposition is growing, but must close now, and speak of that at some other time. With the most cordial thanks to all who have helped in this blessed work, and to The Baptist for this space, I am

Your fellow servant,
L. S. Foster



Carey College's Tatum Court, administration building, was erected in 1914 and totally renovated in 1973. The above is an early photo of the building.

Carey Property Given In 1911

(Continued from page 1)

during the 1963 Development Campaign. Other buildings added included a Student Center, additional men's dormitory, ultra-modern cafeteria, psychology and educational building, two-story science wing, and deluxe business administration building. A completed renovation of Tatum Court, costing one-half million dollars, took place in 1974.

In 1970 William Carey College acquired a second campus in New Or-

leans when the Carey School of Nursing came into existence in cooperation with the Southern Baptist Hospital. Full national nursing accreditation was secured in 1975. A third campus was purchased in 1976 on the Mississippi Gulf Coast with the acquisition of the 26-acre beach-front campus of the former Mississippi Gulf Coast Military Academy.

In 1970 William Carey College began offering the master's degree program in the Carey School of Music and in

1975 master's degrees were awarded for the first time in the field of education. Over 700 graduate students have been involved in studies at Carey in the past six years.

The fall, 1976, enrollment exceeded the 2000 mark for the first time, an increase of 26% over the previous year. A budget of over \$4 million has been approved for 1977 and the college has now reached the status of being the second largest private school in the state of Mississippi.

Newsbriefs In The World Of Religion



Richmond (BP) — An agriculturist to assist in implementing self-help agriculture projects for Vietnamese and Cambodian refugees in Thailand is desperately needed by Southern Baptists. A retired agriculturist is preferred but persons with degrees in agriculture and/or experience who are interested in serving for one year should contact W. L. (Wimpy) Smith, associate consultant for laymen overseas at the Foreign Mission Board (P. O. Box 6597, Richmond, Va., 23230), as soon as possible.

Washington (BP) — In accordance with a new law which forbids requiring a person to give information about his religion, the Bureau of the Census has announced that it will not include a question on religion, even of a voluntary nature, on the 1980 census.

Providence, R. I. (EP) — The dwellings of Rhode Island clergymen would be tax exempt up to \$50,000 valuation under a bill introduced in the General Assembly. The present exemption is \$10,000.

Washington, D. C. (EP) — Amy Carter, President and Mrs. Carter's 9-year-old daughter, was baptized by immersion in First Baptist Church here Feb. 6 by Dr. Charles Trentham, pastor. Amy was baptized at a morning worship service, along with Gladys Silo Mbua, 16, from Cameroon, West Africa. President Carter said that Amy is planning to talk to the pastor about joining the church.

Aniba, Ethiopia (RNS) — Rebecca Nash, daughter of evangelist Oral Roberts, and her husband Marshall, a Tulsa Banker and real estate developer, were among six persons killed in the crash of a private plane here during a rain storm.

San Juan, P. R. (RNS) — Felix M. Cintron - Cruz, a Baptist layman, has been named executive secretary of the Evangelical Council of Puerto Rico.

Nashville (BP) — Record low temperatures and critical natural gas shortages in the Southeastern United States closed eight Nashville-based Southern Baptist Convention (SBC) organizations for several days in late January. The denomination's Sunday School Board, a four-building complex at 127 Ninth Ave., N., in Nashville, which also houses the SBC Historical Commission, shut down for four days. The Southern Baptist Convention Building, at 460 James Robertson Parkway, which contains offices of six Southern Baptist organizations, shut down for three days. Occupants of the building are the denomination's Executive Committee, Christian Life Commission, Education Commission, Stewardship Commission, Southern Baptist Foundation, and Seminary Extension Department.

Jinja, Uganda — The annual meeting of the Baptist Convention of Uganda was held recently with 50 people attending. The Upper Nile Baptist Association hosted the delegates from 16 different tribes. The group considered a six-year plan for advance which included stewardship emphasis, more convention involvement in Bible school, meeting the need for seminary and publications work, requests for more missionaries in both evangelism and technical fields and plans for building greater unity among Ugandan Baptists.

MEXICO CITY, Mexico — Alejandro Trevino Ojeda, Mexican Baptist pastor and former president of the Central Baptist Association and the Baptist Convention of Mexico, died here Dec. 10. He was 84 years old.



BT-L Session Leader

Elsie Rives of the Sunday School Board was one of 12 session leaders during the recent Bible Teaching - Learning Workshop at Alta Woods Baptist Church in Jackson. Approximately 375 persons registered for the two-day event. It was sponsored by the Mississippi Baptist Convention Board's Sunday School Department and the Southern Baptist Sunday School Board in Nashville.

FCC Is "Pawn," Professor Tells Baptist TV Hearing

MILL VALLEY, Calif. (BP)—The Federal Communications Commission (FCC) is a "pawn" in the hands of the television industry and local action groups must be formed to correct the situation, according to a seminary professor.

Larry McSwain, associate professor of church and community at Southern Baptist Theological Seminary, Louisville, Ky., on study leave in the area, was one of 13 persons who appeared before a hearing on television and morality conducted by the Southern Baptist Christian Life Commission on the campus of Golden Gate Baptist Theological Seminary here.

The hearing is the fourth and final in a series on television and morality conducted in cities across the United States by the Christian Life Commission. Others were held in Richmond, Montgomery and the Dallas area.

McSwain urged local action groups be formed to analyze local station programming and challenge the renewal of FCC licenses of those stations unresponsive to local concerns.

"In my view, one of the most positive steps the Christian Life Commission

could take would be to develop resources that would support and give guidance to local groups challenging the continuing licensing of those stations which perpetuate violence in children's programming. That would include most stations which air national network programming," said McSwain.

"I know of no evidence that television as an industry is committed to the public good in the face of declining profits. The industry survives on what sells—violence and sex sell," said McSwain.

McSwain charged that "no rational human in this country can accept the idiocy of the advertising which bombards the television viewer three minutes out of every 10. It has no educational, moral or even product appeal in the main. We as a viewing public have become dupes in an industry that has lost all sanity in the sale of both worthwhile and worthless products. In my judgment, the greatest moral objection must be raised to the advertisement of the media—perhaps more strongly than to the programming which they support.

He called for development of a "comprehensive index of violence" to be distributed annually or semi-annually by the media, and added that "the U. S. Department of Health, Education and Welfare has promised such an index to the Senate Subcommittee on Communications for four years and I have no knowledge of such being released."

Roy L. Barron, managing editor for the Daily Independent Journal in San Rafael, Calif., and Baptist deacon, suggested a positive approach, urging church members to "join some kind of massive fan club" aimed at encouraging the good programming.

Barron commended the American Broadcasting Company for its recent broadcasting of "Roots," although he said he wished it "had shown some white people as good and blacks as not. Maybe Southern Baptists needed to see 'Roots' more than others did. Southern Baptists were organized over the slavery question and Southern Baptists don't like to talk about slavery."

"But, there is much horrible stuff on television and we ought to do something about that," Barron continued, citing two recent shows. In one, he said, "Detective Baretta is nearly stripped by a group of prostitutes" and in the other, "all three of Charlie's Angels become involved in pornographic movies." Barron said he would be uncomfortable with any kind of government censorship and said he hoped the television industry would regulate itself.

Barron said he would be uncomfortable with any kind of government censorship and said he hoped the television industry would regulate itself.

HMB Transfers Hammer, Appoints Missionaries

ATLANTA (BP) — Don Hammer was named director of metropolitan evangelism strategy by the executive committee of the Southern Baptist Home Mission Board's directors during the February meeting here.

Directors also accepted the resignation of Tommy Coy, planning consultant for the Home Mission Board for more than eight years, effective March 1. He will become director of counseling for the Christian Broadcasting Network, Virginia Beach, Va. Thirty-five persons were appointed to mission fields including 10 missionaries, 11 missionary associates and 14 mission pastors approved for church pastoral aid (CPA).

Hammer, associate in the department of metropolitan missions since May, 1975, will transfer to the evangelism section, effective March 1, to provide leadership for the development of a metropolitan evangelism strategy, according to John Havlik, director of the department of evangelism development.

Havlik added that Hammer will work with Frank Crumpler, new director of evangelism planning and associational services. "Neither of these are new staff positions. We are shuffling responsibilities to fit the expertise of each man," says Havlik, who oversees both positions.

Hammer says, "I hope to capture the wave of evangelism to work through metro missions and evangelism personnel in the states."

Named missionaries were David and Janie Wallace of Duncan, Ariz.; Micheal and Carol Summers of Sudan, Tex.; John and Martha Samb of Thomson, Ga.; John and Ruth King of Lyons, Colo.; and Gerald and Peggy Colbert of McKinney, Tex.

Named missionary associates were Earl and Ruth Stallings of Marietta, Ga.; Dennis and Elaine Hampton of Sutton, Neb.; John and Betty Inman of Mercedes, Tex.; Jack Parrott of Taylor, Mich.; George and Martha Solis of Corsicana, Tex.; and Leroy and Peggy Gaston, of Spokane, Wash.

Okla. Baptists Take 2nd Anti-Pornography Step

OKLAHOMA CITY (BP) — Oklahoma Baptists took the second step in their statewide fight against pornography, with a "Anti-Pornography Conference" here.

More than 700 persons attended the event which included such speakers as Oklahoma Gov. David Boren; Oklahoma Attorney General Larry Derberry; Foy Valentine, executive secretary - treasurer of the Southern Baptist Christian Life Commission (CLC); Harry N. Hollis Jr., director of family and special moral concerns for the CLC; Jimmy Allen, immediate past president of Americans United

for Separation of Church and State and pastor of First Baptist Church, San Antonio, Tex.; and Joe L. Ingram, executive director-treasurer of the Baptist General Convention of Oklahoma.

The event, sponsored by the Oklahoma convention's Christian Life Committee, drew persons from at least 15 other denominations and civic groups, around the state, among them a Roman Catholic priest, to Trinity Baptist Church here.

The first step in the campaign was taken when the Oklahoma convention voted last November to launch the fight. The next step will be the formation of county anti-pornography councils and the staging mass rallies against pornography. A group of county coordinators and associational directors was organized during the meeting, to serve as community leaders in the coming statewide fight against pornography.

Participants in the conference went home armed with numerous suggestions and strategies for combatting pornography in Oklahoma.

Most speakers mentioned the recent conviction of "Hustler" magazine publisher Larry Flynt, convicted in Ohio for engaging in organized crime and pandering obscenity in publishing the magazine. Flynt has appealed the decision.

"The conviction of . . . Flynt is a warning that there are many Americans who are not going to roll over and play dead for the pornographers," Hollis told conference participants.

"Weep not for Larry Flynt," Hollis said, but for the models "exploited" by the magazine, the "jaded human beings" who search its pages attempting to bring meaning into their lives, for America "which gives people like Flynt an opportunity only to be repaid with filth spewed in her face.

"On second thought, perhaps we should weep for this man who has so scrambled up his values that the title of his magazine . . . is a tragically accurate description of his life . . ." Hollis said. "Thank God a jury had the courage and the wisdom to find him guilty."

Other speakers urged church members to become involved, not as fanatics but to be selective and balanced in their approach to the problems of pornography.

"If church members could be awakened and brought to say they won't buy from merchants selling pornography, and if we would set the right example, there would be no market for pornography," Boren said.

"And once we have a spiritual awakening among the people and the people get right, there will be no market for such a commercial venture as pornography," Boren said. He then urged citizens to lead the kind of lives that "will bring us back to the firm value and commitments of our faith."

Derryberry told participants that the church is people, as are government and politics. He decried the attitude of many that says, "I don't want to get involved," and noted that "politicians can't be looked to in solving this problem (of pornography) alone, because the politicians we are complaining about today didn't get where they are by their strength. They got there because the Christians and other people didn't want to get involved."

Derryberry suggested three basic things to do about pornography — "Be

informed, be reasonable, and be positive . . . The only certain thing about pornography laws is that they are uncertain . . . Even the courts are trying to decide on and define obscenity," he said.

One problem, the attorney general added, is that "some state laws contradict each other."

Allen argued that people against pornography are the "defenders of freedom with responsibility" and that pornography fighters are "really a hedge against censorship because when and if the pendulum swings to the other extreme, we may end up with state censorship."

He urged people fighting pornography to "deal with love, gentleness and firmness. Do your work selectively, and take one thing at a time. And don't spread yourself too thin."

Conference participants were urged to enlist persons and groups of other denominations and interests to join in the anti-pornography fight.

Ingram noted that in the last five years, "We've had three votes on moral issues in Oklahoma, two on liquor and one on gambling, and we won each . . . with increasing strength."

The Oklahoma Baptist Convention has appropriated \$10,000 for legal counsel, materials and assistance in areas where the campaigns against pornography will take place, a convention spokesman said.

The key to cleaning up the "moral sewerage of pornography," said Valentine, is "effective Christian citizenship. Our moral outrage at pornography, to be effective, must be channeled into votes, laws, public policy, and law enforcement through a continuing position of responsible Christian citizenship."

Valentine and Hollis called for support of a Christian understanding of sexuality, rather than the "distorted" and "debasing" view of sex they said pornography presents.

"Others may argue that pornography may actually be helpful in liberating people's views about sex . . . The truth is, Christians believe, however, that pornography does not tell the truth about sex," Hollis said.

"The trouble with pornography," he continued, "is not that it tells too much

but that it tells too little. It focuses on physical aspects of sex and neglects emotions, feelings, commitments and love."

Hollis said that pornography contributes to a breakdown in the moral values of a community demeans the family, debases males and females, and warps character and conduct. It contributes, he said, to antisocial behavior, often blocks healthier relationships between "real human beings" and "enriches the treasure chests" of people linked with organized crime.

Hollis concurred with Allen that pornography is not an expression of freedom with responsibility. Rather, Hollis said, "pornography does not tell it like it is; it censors and selects its facts."

Through Jesus Christ, he said, "we can replace the superficial pleasures of pornography with the genuine joy that comes when we use the good gift of sex as God intended. This is the ultimate solution to the pornography problem," Hollis concluded.

4,500 SBC Rooms Already Assigned

KANSAS CITY (BP) — About 4,500 hotel and motel rooms out of 7,000 available rooms have already been assigned to persons attending the annual meeting of the Southern Baptist Convention here in June, according to Billy D. Malesovas of the Southern Baptist Executive Committee.

Malesovas said all downtown hotels are now full and that persons who want reservations should move quickly to get accommodations in hotels relatively near the convention center which were not full as of Feb. 8.

SBC housing reservations forms are available from executive secretaries of state Baptist conventions and in the Nov., 1976 issue of the Baptist Program: Housing in Kansas City is being coordinated by Betty Thompson of the Convention and Visitors' Bureau of Greater Kansas City.

Conference Will Study "What The Bible Says"

The statewide Mississippi Bible Conference is scheduled March 28-29, at Jackson's Calvary Baptist Church.

Sponsored by the Mississippi Baptist Convention Board, the annual conference will offer both Bible study and study of the Bible itself.

Two special features will be panel discussions on "Translations and Versions of the Bible," and "Our Attitude Toward the Charismatic Movement."

Key speakers for the five sessions of the conference, will base their talks on "What the Bible Says About . . ." Carl Bates, pastor of First Baptist Church, Charlotte, N. C., will talk about "What the Bible Says About The Greatness Of God." Robert Naylor, president of Southwestern Baptist Theological Seminary, Ft. Worth, Tex., will speak on "The Experience of Reconciliation."

Ray Summers, chairman of Baylor University's Bible Department, will talk about " . . . Rewards." Clyde Francisco, Louisville's Southern Seminary's professor of Old Testament Interpretation, will speak on " . . . the Beginnings." And Landrum Leavell, president of New Orleans Seminary will have " . . . About Christ the Son of God."

During the conference, 30 variety sessions on Bible Books, Characters, and themes will be offered four times each. And two separate evening sessions will convene especially for youth ages 12-17 in the church's Family Life Center.

Calvary Church is located at 1300 W. Capitol in Jackson. Sessions begin Monday March 28 at 2 p.m. and end with the Tuesday evening session. The public is invited.

Owen Cooper Suggested For Ambassadorship

Owen Cooper, Baptist layman from Yazoo City, affirmed Saturday that his name has been mentioned as a possible candidate for ambassador to India.

The Jackson Clarion Ledger, in a story bylined by Stephanie Saul, reported last Thursday that Cooper had "confirmed reports from a state Democratic leader that he has been suggested to the U. S. Department of State as a candidate for ambassador to India."

In a telephone conversation Saturday with the Baptist Record, Cooper said, "I don't know what's happening and I'm not trying to be coy." He said that no one in Washington, D. C., had contacted him and that all he knew was that a friend or friends had suggested his name to the State Department.

"Ambassadorships usually go to folks that make \$100,000 campaign contributions, but they don't do that any more," he said. Cooper endorsed Jimmy Carter's candidacy shortly before the 1976 presidential election.

Concerning the possibility of serving an ambassadorship, the former Southern Baptist Convention president said, "I'm interested in helping human need wherever it occurs. If the opportunity for such service were to become available through me to India, it would be a challenge."

Cooper, 69, is a member of First Baptist Church, Yazoo City, and retired president of Mississippi Chemical Corporation.

Parkway Accepts Debts, Assets And Members Of Sister Church

By Tim Nicholas

Last fall in the face of a declining membership and difficulty in paying its bills, members of Clinton Blvd. Baptist Church in west Jackson began to pray about possible solutions.

In its outreach program, it discovered 11 other Southern Baptist churches and approximately six other independent Baptist churches are within a three mile radius of the church.

As a result, "the active deacons and I had to look at whether the church ought to be there," said pastor Carl Dickerson who reports 141 resident workers.

The alternatives, as the church members saw them, were that either Dickerson become a part-time pastor, hire a seminary student to do the preaching on a part time basis, or simply liquidate.

Through the intervening friendship of a third Jackson pastor, the Clinton Blvd. church discovered another possibility.

Dickerson approached Bill Causey, pastor of nearby Parkway Baptist Church, (resident membership of 3647) at the urging of the mutual pastor friend, and suggested basically a merger — though that is not the proper

legal term for what finally happened.

Causey approached his church and Dickerson's church went into business session to develop a proposal. Clinton Blvd. church proposed in December, to Parkway that Parkway assume all of Clinton Blvd.'s assets and liabilities, that any net realized would go to the furtherance of the Lord's work, and that Clinton Blvd.'s members become members of Parkway. There were no opposing votes in the called meeting.

Parkway accepted the proposal, in January but voted that any net from the debt payoff and sale of property go directly to missions.

Parkway also decided that any Clinton Blvd. member who, in the future, wanted to request their church membership letters from Parkway, may do so in the name of Clinton Blvd. Baptist Church. And Parkway also voted to accept Dickerson on the church staff on an interim basis.

Both pastors discussed the possible effects of this solution. For one thing, said Causey, "this should help lending institutions to continue to have faith in Baptist churches."

Dickerson added, "I feel if our people had no feeling of the church as a part of the body of Christ, it would have been a problem, but it took no selling on my part."

Said Causey, "I can see some other struggling church somewhere saying maybe this is how we can continue to minister."

Lay Renewal Leadership Clinic Set

A Lay Renewal Leadership Training Clinic will be held at First Baptist Church, Winona, March 25-26, 1977.

The objective of this leadership training program is to provide training for persons participating in or interested in Lay Renewal Ministries.

Groups who will be enriched and equipped by this training are pastors, church staff members and lay persons — both youths and adults.

Two of the program personalities will be Henry L. Chennault, pastor of First Baptist Church, Aiken, S. C. and Carl Savell, pastor of Woodville Heights Baptist Church, Jackson.

This program is sponsored by the Brotherhood Department of the Mississippi Baptist Convention Board, Paul Harrell, director.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

The Centennial Completed

This is the last of the four issues that have been published during February in observance of the 100th anniversary of *The Baptist Record*. A great deal of planning, work, and experience have been associated with these four issues of the publication.

Once again it must be said that Joe T. Odle, the editor for 17 years who retired only last August, has performed in a major capacity in the presentation of these four issues. He was still editor when the groundwork began to be laid for these issues. As he left the editorship he continued to carry on with intensive research and planning and writing. He spent endless hours in the library of Mississippi College and in examining the archives of the Mississippi Baptist Historical Society.

It was he who organized the material in order to achieve the best presentation of it. Every editor leaves his mark in one way or another and some in several ways. In addition to the many other contributions that were his, let the record show from this day forth

that Joe Odle was the guiding force behind the one and only centennial observation presentation on the part of the Baptist Record. It will never be just 100 years of age again. We are now embarked on our second century by virtue of being in our 101st year.

So this is the last of the four issues. The Baptist Record was established by J. B. Gambrell in February of 1877, and we have completed the issues of February of 1977. We hope that many readers were able to keep the initial three issues of the centennial series and will put the four together to maintain them for posterity.

As an interesting sidelight to our centennial observation, the writer was last week privileged to hear a bit of reminiscing on the part of Louie Newton, the elder statesman of Southern Baptist Journalism. This man of some 90 years was once editor of *The Christian Index* in Georgia, the first of the Baptist state papers. He had known personally J. B. Gambrell, the first editor of the Baptist Record, though of course it was some years

after that editorship. He recounted experiences of being in planning meetings with Gambrell and mentioned that P. I. Lipsey, another former editor of *The Baptist Record* was perhaps the foremost theologian of his time in the Southern Baptist Convention.

It was a very enjoyable experience, and one could have wished that he could have had two hours for such reminiscing.

Personally, I am glad we made the decision to publish four centennial issues rather than one. Finances had cut us back from the projected 32-page issue to 20 pages. We could not have presented the material in nearly as effective a fashion in 20 pages as we have been able to in these 40 pages that were made possible by utilizing four issues.

It is truly a delight to be a part of *The Baptist Record* at this juncture in history, and I am sure I speak for the entire staff in making such a statement. We will continue to pray for wisdom and guidance that we may perform our tasks during our tenures with all the nobleness that befits such an institution as *The Baptist Record* and in such a way as to bring honor to the Kingdom of God. — DTM

We Lost This One

Mississippi Baptists opened a war on smut last fall at the state convention when they adopted a resolution calling for laws with which to deal with pornography and obscenity in all forms.

At this point Mississippi laws are so broad that convictions cannot be obtained and dealers in pornography go merrily along their way, a way which leads to an unhealthy situation, to say the least.

Several legislators joined the fray and introduced bills aimed at putting teeth into the pornography laws. Among these were Sen. Charles Pickering of Laurel and Rep. George Rogers of Vicksburg. Early in this short legislative session Sen. Pickering told *The Baptist Record* that he was afraid his bill was bottled up and doomed to failure. It seemed that Rep. Rogers' two bills still had good chance of success, however, and there was hope. In fact, before the session began there had been a great deal of hope and even assurance that help was on the way.

Such was not the case, and the two Rogers bills died in committee. So the war is over for this year, and we lost. Law enforcement officials will continue to stand by helplessly while pornography is purveyed in all its forms everywhere it seems it might be profitable.

Last week officials in one Missis-

issippi city arrested three movie house operators for exhibiting an X-rated movie to minors. Credit is due that city, Pearl, and its officials for keeping a watch to see that such films are not exhibited to minors, which is illegal. There is no law against X-rated movies. So while police chief Eugene Adcock cannot close the theater for showing the movies, he has served notice that he will close it any time minors are in the audience.

The efforts of such officials are to be commended, but they deserve help. Baptists set out to help them by making their views on pornography known during the state convention. Their views had absolutely no effect on the Legislature, however, and that body has to be the source of the needed help.

To repeat a statement of last week, there are a number of fine people in the Legislature trying to represent the people of the state in a responsible manner. They have to fall back, however, when the people they represent fail to come through with enough support and their efforts to establish responsible government are voted down.

Hopefully, the legislators who tried to provide help for the war on pornography will try again next year. We must be prepared to give them whatever support they need.

Numbers One And 100

Recently the writer attended two anniversary observations in one day. One was an open house for the employees in the Baptist Building, and a few other friends who happened to be visiting in the building, to help the Baptist Record recognize its 100th birthday. The other was a luncheon at the Mississippi Baptist Medical Center attended by Executive Secretary-Treasurer Earl Kelly and the writer along with administrative persons of the hospital to rejoice with the medical center on the occasion of its first anniversary in its new \$33 million facility.

The new building is a marvelous place of medical ministry, and many of the problems that always attend such a gigantic new operation have been conquered and are behind.

What struck the writer most, however, was the knowledge of administrator Paul Pryor and others of the administrative staff of personal needs of patients in the midst of such a vast effort.

During the luncheon the details were recited of the removal of the patients

from the old hospital to the new and the particular care that was given to moving the one who was judged most critical at the time. It would be normal, of course, that such a one would be remembered; and it was heartwarming to hear that this person is well on the way to recovery has been back in to express his thanks.

A little later, however, the administrator and the writer were chatting in the lobby when Pastor Mel Craft of Tylertown Baptist Church came along after a visit with a teenage member of his church who had been injured in an automobile accident near Tylertown. Administrator Pryor was also familiar with this case. This emphasized the concept that the hospital is not just a place of comfortable rooms, superior staff, and excellent equipment, but it is also a group of people who care.

Chaplain Gordon Shamburger explained in services just before the luncheon that for the institution to be Christian it would have to be an institution made up of people who were seeking to walk in the footsteps of Christ. This surely seems to be the case.

By A Former Editor

The Bible, Baptist Authority

J. B. Searcy
April 27, 1899

We have noticed a disposition upon the part of not a few of our better educated men to search far and wide for the opinions of great men. When these opinions have been found, they have been brought forth and dubbed authority. And the scarcer the books in which these opinions are to be found and the more difficult they are of access, the more highly are they prized as authority. This view has been carried to such an extent in some quarters that it is thought to be highly presumptuous in any man to express an opinion on any religious subject unless he is a specialist and is familiar with the authorities on that subject. We are sorry

to say this tendency is growing — rather than diminishing. The principle is unbaptized and evil in its consequences. It is the same principle followed by Romanists who refuse the Bible to the common people, saying they cannot understand it. It must be interpreted by the priests who have access to the "authorities" and who alone know how to teach the sacred Scriptures.

The glory of Baptists is that we have no "authorities" in Biblical interpretation. There is great advantage to the Bible student by comparing the opinions of professional Bible scholars, but nothing that any of them say is to be taken as "authority." The Bible is our only standard, and each Baptist is al-

Book Reviews

CB FOR CHRISTIANS, by Beau Colle with Jo Colle, Broadman Press; 159 pages; paperback; \$2.25.

This handy little book has a practical application in this day of high interest in citizens' band radios. The main portion of the book indicates how CB radio can be used in witnessing and how it is effective in church trips. The author discusses visitation ministry, bus ministry, mission trips, disaster relief, retreats and camps, resort ministry, public service, being a good Samaritan, and witnessing. The second portion of the book gives practical details about using CB and some of the jargon that is used along with the "10" signals. The foreword was written by "Preacherman," Landrum P. Leavell, president of New Orleans Seminary.

TOGETHER WITH DADDY by W. Mark Moore, illustrated by Paul Karch (Broadman, \$2.95, 32 pp.) This colorful and interesting book for children is by Mark Moore, former Mississippian. Behind the story for the small child is a lesson of appreciation for home and parents, especially for a loving father.

PEOPLE SOUNDS by Anita Hale with illustrations by Robert R. Redden (Broadman, 31 pp., \$2.95) This book for tiny tots has an unusual theme. People sounds are compared with animal sounds. The words are almost like poetry.

JOSHUA POOLE HATED SCHOOL by David R. Collins, illustrated by Cliff Johnston (Broadman, \$2.95, 31 pp.) Here is an intriguing story about an eight-year-old boy who hated school — and what happened to help him change his attitude.

Letters To The Editor

Every Family Plan

Dear Ms. Keyes:

I've just read a letter from Mrs. Thomas of Sunflower, Ms and here I am to tell you about the every Baptist home getting the Baptist Record.

I think this happened about 1935 or '36.

Dr. A. L. Goodrich came to Sunflower and talked to Dr. Higdon, who was a deacon in our Sunflower Baptist Church. He wanted Dr. Higdon to see if he couldn't get more of the Baptist people to take the Baptist Record. At that time only six homes were getting the Record. So Dr. Higdon told him, "I'll take you to one of our members who will and can do this far better than I. So he brought him up to my house, and he began telling me more people need the Baptist Record and Dr. Higdon has told me and brought me to see you about it. Of course, I hesitated and told Dr. Goodrich I didn't know where I could do it or not. My 85 year old father was there with me, and he spoke up and said, "She can do it if she wants to and she will do it." He laughed and said, "How about it?" I said, "I'll try." And so we began talking about getting more papers coming to Sunflower. Finally I said, "Why don't I see the members and ask them if we couldn't put it in our budget." He said, "That's fine. Will you do that?" I said "Yes."

Well one night soon after he left we were having a business meeting at our church, and I made a little talk about his visit with me and he told me only 6,000 Records were going to the Baptist people in Mississippi. I told them he had asked me to see if we couldn't get more members to take the paper. Then I said, "I've thought of this plan, and I want to know what you people think of it." So I told them I thought it would be worth much to our church if we put it in the budget and pay for it by the month, just as we did for gas, lights, janitor and pastor.

Everyone thought that's the way to do it. So everybody voted on it, and that's just it.

Then I wrote Dr. Goodrich and told him what we had done, and he thought that was great and told him to see if other churches wouldn't do the same. It wasn't many months until 70,000 Baptist Records were going to Baptist homes and now I think more than 100,000 homes are getting it.

He wrote me what a great plan it was, and soon he came to our church and asked me to come to the front. I all

but died. Well he told them what our church had done and others were following and pinned a beautiful corsage on me. I told them I wasn't smart. I did it the easy way. We've had several write-ups about Sunflower Baptist Church giving the every member plan to have the Record to come to each home. It really did sort of put our church as a good thinking church and great plans. Several write-ups have been in Records and even my picture. I was young then and could do much more than I can now, for I'll soon be 86 years old. I'm pretty active, but can't do like I once could. I thank God daily for his goodness to me. I'm not very strong, only weigh 90 lbs. But I still go to Sunday School, church, WMS, and work some in yard. I love it all. My sister and I live together in Eupora. She's almost an invalid — has arthritis so bad and suffers so much. She's 81 and weighs 79 lbs.

I moved here in 1957 after my husband, Frank McEachern, passed away in 1956. If you know Dr. McEachern, dentist in Jackson, he was my husband's first cousin.

I hope you can read all of this, and I'd like to know you.

Tires me to write, so I must stop.
Best wishes to you,
Josie S. McEachern
Eupora, MS 39744

Long Time Reader

Dear Mrs. McWilliams:

I'll begin my letter by telling you I am an old lady who will be 91 years of age in 10 more days (Feb. 15). My eyes are bad, I can hardly see the paper on which I'm writing. You'll understand my mistakes. I was thrilled and excited and a little sad when I read your article on the editors of the Baptist Record. The first one, J. B. Gambrell, editor from 1877 to 1891, is the one I'm writing you about.

I was born nine years after his first year as editor. Four years later a baby boy was born to my mother. My grandmother Woodson (my mother's mother) suggested that they call him Roderick for the son of J. B. Gambrell who was murdered.

It seems J. B. had another son named Erick. His name was mentioned in the write-up about Roderick's death. In 1893 another son was born to my mother and my grandmother suggested the name Erick, so Erick it was.

My mother passed away in the year of 1896 and my father married again and their first child was a boy, so my



Speaking of Ratings

Faces And Places

By Anne Washburn McWilliams

Last week I accidentally omitted the name of Jane Mitchell who was another of Joe Abrams' secretaries. Also Pat Irwin worked for him for a short time. For several years she was employed in the Sunday School Department. Joyce East and Sarah Cotton were interim secretaries for Dr. Odle.

At Centennial time the Record staff includes eleven. In addition to Editor Don McGregor and myself are Tim Nicholas, Evelyn Keyes, Florence

Larrimore, Bill Sellers, Nell Vaughn, Ina McFall, Leonard Thompson, Nancy Stricklin, and Betty Anne Bailey.

Tim Nicholas came as associate editor six months ago, from the Home Mission Board in Atlanta where he had been photo feature editor for four years.

He and his two sisters were born in Atlanta, children of Mr. and Mrs. Thomas Nicholas. While earning his journalism degree from Georgia State University, he was interne one summer for *The Christian Index*, the Georgia state paper. Three summers he worked in St. Louis as a student missionary with the Home Mission Board in an inner city street ministry with children. He served in the U. S. Air Force.

A free lance writer, he has had feature articles in most Southern Baptist publications, many in mission magazines.

His wife, the former Karen Barrett of Hiwassee, Ga., teaches second grade at Timberlawn Elementary School, Jackson. She has a Master's degree in Special Education from Georgia State.

Evelyn Keyes, the editor's secretary, has been on the Record staff for almost eleven years. Born at Laurel, the daughter of Mr. and Mrs. Robert Howard Keyes, she graduated from high school at Sandersville and from Clarke College. She is next to the youngest of a family of four girls and one boy.

Since she has artistic talent and is clever at making things with her hands, we depend on Evelyn to decorate for many Baptist Building parties, and to plan arrangements for the office display window.

Before she came to work at the Baptist Building she was church secretary at Wildwood, Laurel; First, Bossier City, La., and Magnolia Street Church, Laurel. For a time she was music director and secretary at Sandersville Church. Also she worked for an oil company.

Evelyn teaches eight-year-olds in Sunday School at Oak Forest Church. She lives on Woodburn with her mother and her sister, Peggy. They spend their leisure time making ceramics and other arts and crafts items to sell at flea markets.

Florence Larrimore, secretary to Tim Nicholas, and proof reader, was born at Hampton, South Carolina, one of five daughters of Mr. and Mrs. H. V. Kull. She graduated from high school at Columbia, S. C., and attended University of South Carolina, Lamar Tech, and Columbia College. She has been an employee of the Convention Board for eight years.

During the Korean War, when Tom Larrimore was in the Army, in the Dixie Division, he was stationed in Columbia. Florence's sister met him at church, and introduced him to Florence. After they were married Florence and Tom lived a short time in Indiana, and then in Clinton and New Orleans while Tom earned degrees at MC and the seminary. They have lived in Texas, South Carolina, Mississippi, and Louisiana, where he served churches as minister of music. At present, he is full-time music evangelist and has just returned home after taking part in an evangelistic crusade in Africa.

Florence, who lives on Winnrose Street, and is a member of First Church, Jackson, has three children — Van, a senior at MC who plans to enter New Orleans Seminary this fall; Ann, a junior at Callaway High; and Jan, an eighth grader at Woodland Hills Academy.

Bill Sellers, supervisor of circulation and advertising for the Baptist Record and coordinator of Asia processing for the Convention Board, has been with the Record for seven years. Before that time he had been minister of music and youth at Arlington Heights, Fort Worth; First Church, Denison, Texas; First Church, Vic-

(Continued on page 5)

The Baptist Record

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Smoke Over Mississippi

By Joe Odle
Aug 6, 1964

Received two National Editorial Awards

There has been smoke over Mississippi during recent days. Nine (or eleven — reports differ) Negro church buildings have burned in Mississippi within the past few weeks.

Proof has not been forthcoming that all of these were the work of arsonists, although there have been such reports concerning some of them. Nevertheless, it seems obvious that such a series of fires is not merely a coincidence. Apparently, someone is starting at least part of them.

Mississippians of both races are deeply distressed by these tragic events. They know that the burning of Negro church buildings is not going to resolve the racial tensions which now exist in the state, nor bring solution to a single civil rights problem. Indeed, these fires may do as much to prevent harmonious solution of the problems as anything that can happen. When lawless men set out to destroy or to hinder the work of the churches, they are removing one of the most powerful forces in keeping unity and harmony in the relationships of the vast majority of Mississippians. If such forces are lost, what is there left upon which to build a peaceful settlement?

There is a vast reservoir of good will,

understanding and mutual respect among the Christians of both races in Mississippi. Both groups long have labored together in Christian witness in the state. White conventions, churches and individual Christians have, through the years, given encouragement and assistance to the Negro churches and conventions, and continue to do so. It is our feeling that this Christian relationship has been the main cause for continued general peace and harmony in the relationships of the two racial groups in Mississippi, despite the violent and divisive action of a few. This Christian relationship must continue if solution to present problems eventually is to be found, but the burning of Negro church buildings soon can destroy it. That is why these atrocious acts, whoever may be responsible for them, are condemned by every right thinking citizen, and certainly, by every Christian in the state. White Christian people of the state are revealing their attitude by starting funds in some areas to help rebuild these church buildings. This should be a general practice and we think it will be. White Christians always have assisted Negroes in building their church buildings in this state.

Christians of both races in Mississippi want these problems of racial conflict solved peaceably and justly. They know that lawless acts of any nature

murder, rioting, bombing, arson, threats, mob action, or any other will not solve Mississippi's problems. They see the futility of the efforts of outside groups, however well meaning they may be, in securing solutions in the conflict, since they know that the final solutions must come from Mississippians themselves. They further know, that while Civil Rights laws can be placed upon the statute books, and can be enforced by strong government power, a final, peaceful settlement can come only when men of good will and Christian love work together.

There are enough Christians in Mississippi to bring solution to the state's crisis. The vast majority of them are acting calmly and with restraint in the midst of all present tension. They are a law-abiding people, as is clearly shown by the fact that the state has the lowest per capita crime rate in the nation, according to the FBI, and they are determined that lawlessness and violence shall not destroy the state, nor the good relationships which exist among the majority of its people.

Mississippi's problems will be solved! They will be solved by Christian people, acting in the spirit of Christ, and under the principles of God. There is no other solution to them. Burning church buildings, or other lawless action will not do it!

Good Roads And The Churches

By T. J. Bailey
June 26, 1961

The much talked of, extensively advertised and long expected "Good Roads Train" has come to Jackson, after visiting several other towns in the State, built a mile of good road, been the means of bringing some three hundred delegates to the Capitol City, who made speeches, examined the sample of good road, organized a State Good Roads Association, and gone back to their homes and the train has left for Kentucky.

The sample of dirt road that was built and "dirt" roads are the only kind there will be in Mississippi in our day, was between the Baptist orphanage and town, and is a very good piece of work indeed. It took about three days to build it, and it was in good condition for their purposes when they began.

They had all kinds of machinery, from a steam plow down to a pick, much of which of course was brought along for exhibition, and not for use. The steam plow, road scrapers, rollers, plows and picks did good service, all of which our people are familiar with, except the first, which would be of no service on rocky or stumpy roads, such as we have in this State for the most part.

It ought to be said that several counties in the State have already anticipated this good roads train by several years, in theory at least, and let their roads out to contractors, who with "scrapers" have gone over the roads and greatly improved them.

Now why ought we not to have better roads, seeing that we can have them, and at no great cost? In the first place it is economy to do it. On good roads, such as we can have up and down the hills and hollows of Mississippi, in a

very short time, if we will go at it, one horse can "pull" as much as four now, and in half the time, which is a saving of three horses, or mules, or oxen, their harness, feed and drivers, to say nothing about the wear and tear of wagons, and the great draught made on human patience and nerve force.

With good roads we can have better country homes, and more peace and contentment therein. It makes it easy for the farmer to take his produce to market, to attend church and send his children to school. With better roads, or good roads, a man could easily afford to send his children five miles to school, which would build up good strong schools all over the country, where now we have none at all, or next to none at all, which would prevent so much moving around on the part of our people, breaking up good homes in order to get school advantages for their children. It is cheaper to send a whole family from home to school, than it is to send one away to a boarding school, especially before that one is half prepared to go, and a thousand times better.

Then what a tremendous impulse it would give to our country churches. People could hold membership in churches, then, for "five miles around," and have large, flourishing bodies, where now they have weak, dead and dying ones.

Say what you will, there is something in having a good, large congregation; and good roads will make it easy for us to have these at every country church every time you meet. On special occasions, when "dinner is on the ground" and "everybody is cordially invited" to participate therein, we have large crowds now, even with bad roads; but the special occasion would become general with suitable roads for travel. Then it would bring

back the old time Baptist Association and protracted meetings, where people could meet easily, and attend to our Lord's business. There are so many temptations to neglect these now, that we ought to have all the help possible. We could have night meetings then, whereas it is almost impossible to do so now. Then our secretaries, and college men, could get out and mingle with the people more and do it better, after they got there. What a benediction it used to be out in our old country church, when we were young to have such men as Gambrell, Webb, Walne, Ball, Lomax, and a host of others, some one time and some another, to attend an association, or hold a protracted meeting. Many a community has been revolutionized for good, many a boy and girl started out to school on a career of usefulness that increases now as the years go by, that would have never been heard from at all.

Good roads is about the greatest need of our churches today, next to the Spirit of Christ. Of course evil can travel up and down good roads, too, as well as that which is good; but we are willing always to shoulder a responsibility like that.

But whether we shall have good roads up and down the hills of earth or not in our day, there is a high way prepared, the way of holiness it is called, that leads to the city whose gates are of pearl, walls of jasper, and streets of pure gold, whose maker and builder is God, and, into this good way, let us pray, that all our feet may be so shod with the preparation of the gospel of peace, that we will be swift of foot, light of heart, buoyant of hope to run the race set before us, always looking unto Him who has gone on before, the author and perfecter of our faith — Christ the Lord.

I Love My Church

By A. L. Goodrich
June 2, 1943

In a recent meeting attended by the editor of The Baptist Record the presiding officer said, "To say, 'I love my church' is likely to cause criticism in these days when everybody is talking union. Maybe I should say, 'I love the churches'."

We hope the day never comes when we can't say, "I love my church." And I do love my church better than any other organization. And whether we agree with the beliefs of others or not we think they should love THEIR church. If not, they should get into one they can love.

Few, if any, would criticize a man for saying "I love my wife." It is all

right to love all human beings but we do not have the same kind of love for all humanity that we do for our wives. As for us, the expression, "I love my church" is all right.

I love my church because:

1. Her creed calls for no defense. The Bible is her guide and man has not yet produced a creed that compares with the Bible.

2. Her baptism is accepted by all denominations. While the form of baptism used by some has to be defended, no defense is needed for ours.

3. Her program is designed to reach to the farthest corner of the earth. While the name "Missionary Baptist" was given in derision, yet it describes my church. Some of us may be weak in

our actions but the word missionary suits us.

4. I love my church because she accepts the whole Bible as God's word. It is God's love letter to lost and sinful people. It is God's revelation of Himself to man. Though critics throughout the centuries have blasted it with bombs of doubt and heresy it still stands unharmed and unscarred.

5. I love my church because of her simplicity. She requires no human help to get access to God. No overlords are needed or permitted in her organization. My church is a church where everyone is a priest and where everyone is free to approach God at any time and any place.

I love MY CHURCH.

"Bear With Me"

Historically and Personally Speaking

By P. I. Lipsey
October 23, 1961

At one time in his writing Paul found it necessary to be very personal. He did not like to write about himself, but he says, "Ye have compelled me," and he did it very apologetically. That is when he said, "Bear with me." II Cor. 11:1. An editor seeks as far as possible to avoid the use of the personal pronoun, but there are occasions when it may be appropriate to deviate from this rule. This communication must of necessity be somewhat personal.

The first of February 1912, P. I. Lipsey bought the interest of Dr. T. J. Bailey and soon thereafter resigned the pastorate of Clinton Church, where he had served since 1900 and assumed the responsibility of Editor and Manager. To do this it was necessary for him to invest in it all his savings, and all the money which he felt it safe to borrow.

He was like Abram who went out "not knowing whither," and felt like Joshua who said, "Ye have not passed this way before." He did it against the advice of his father and against the wishes of his wife and children. But he was absolutely sure it was the leading of the Lord. He "consulted not with flesh and blood." Of two things he has never had the shadow of doubt, or any question as to the will of God; these are that he was called to preach; the other that he was called of God to be editor of The Baptist Record. For nearly thirty years he has continued at the task, for nearly half its entire history — and for more than three-fourths of the "New Series."

He knew that he must put everything he had in it. It was "sink or swim, survive or perish." From the day he began until now, he has had absolutely no other interest, or concern. The paper has gotten all that he had. God has blessed us, and we have never had a moment's regret, or a moment of questioning as to having done right. When ten years later an opportunity came to return to the same pastorate which he had left, among the people with whom he had lived for 22 years, he declined it because he was doing what God wanted him to do.

We have always been happy in the work, though it has been exceedingly exacting work, and took all the energy we had. A few years after assuming charge of the paper, in order to increase the circulation of the paper the editor contributed \$1,000 out of his salary that, by a special offer, the paper might go into more homes. By this means in two months 1,500 new subscribers were added to the paper. No one outside the editor's family knew of this at the time; nor has anything been said of it before this time.

It began to be felt in many states that it was not the business of any one man to be financially responsible for promoting the program of the denomination by running a paper. There was at the same time a lack of the sense of responsibility on the part of pastors and churches for circulating a paper which was not the property of the denomination. Brethren began to discuss "denominational ownership." It was introduced at the State Convention in 1917. Again it was introduced by the then Mission Secretary of Mississippi, Dr. J. B. Lawrence, at the Convention in 1912. He recommended it and the recommendation was adopted, to be effective Jan. 1, 1919. The price to be paid was what it had cost its managers, though the business had been much improved and a good book business had been added.

This action was taken in November. Between this and Jan. 1, the editor was offered a position as Associate Editor

of The Western Recorder and Manager of the Baptist Book Concern of Louisville, Ky. This offer was made by Dr. J. W. Porter, at that time Editor of the Recorder and President of the Baptist Book Concern which owned and published The Recorder. While this proposition was under consideration, the Secretary and Convention Board of Mississippi asked us to remain as editor of The Baptist Record. The terms were agreed upon and our service has continued through these years.

The editor has never suggested a salary, has never asked for a raise in salary, though it has been made several times. This salary has never been extravagant but it has met our needs. It ought to be said here, in order that the record may be kept straight, that in nearly all of these years of service, the editor has paid all his traveling expenses and hotel bills when traveling in the interest of the Record. This includes expenses while canvassing for

Faces And Places

(Continued from page 4)

ksburg; 15th Avenue, Meridian; and First Church, Canton.

Born in Nashville, Tennessee, he has one sister, two brothers, and a step-brother. His mother died when he was two, and his father, E. B. Sellers, married his wife's sister, Hollie. "I'm my own first cousin!" Bill laughed.

Bill graduated from high school in Franklin, Tenn., Carson-Newman College, and Southwestern Seminary. His wife, the former Jeanette Anderson, graduated from high school at Lumberton and attended University of Southern Mississippi. She is secretary to the principal of Brandon Upper Elementary School. Their two daughters, Alicia, 13, and Dawn, 11, are both talented pianists.

Bill says, "When I was younger I liked to ride horses. I still enjoy photography, and would like to have more time for golf."

Nell Vaughn, circulation clerk, is a native of Stratton in Newton County, but has lived in Jackson for 27 years. At present, her 85-year-old mother, Mrs. William Russell, is visiting at Nell's home on Hickory Drive. While Nell is at work, her mother stays busy with her letter writing hobby.

Nell has been an employee of the Baptist Record part-time for 18 years and full-time for nine years. Her first job here was operating a Wingmiller. She finished high school in Decatur and worked five years with the Newton Pants Co.

She and her late husband, Albert, a contractor and builder, grew up in the same community where both their fathers had also grown up. She is one of seven children.

Her son, Lewis, coach at West Jones High School, and his wife, Pam, live at Soso. They have three children, Kelly Ann, Jamie, and Mark.

A member of Westview Church, she says, "I like to visit the sick, because I love people." She also likes to fish and do needlework such as crochet and embroidery.

Ina McFall, keypunch operator and bookkeeper, was born at Flora, one of the six children of Mr. and Mrs. C. N. Floyd. A graduate of Magee High School, she attended IBM Training School. For seven years she has been an employee of the Convention Board, five with the Baptist Record.

Her husband, Oscar McFall, retired from MPI with a service record of 42 years. While Ina was working five years at MPI, she met and married Oscar, general supervisor of the lumberyard and mills. They have six children.

This year she is assistant Sunday

the paper, attending district associations and State Conventions and Southern Baptist Conventions. This has amounted to many hundreds of dollars. Also through all the years he has personally paid the salary of the one who has conducted the Children's Page in the Record. In the years this item alone has amounted to several thousand dollars. The check has been taken out of the editor's salary and sent by the bookkeeper to the editor of the Children's Circle.

I cannot conceive of more pleasant fellowship than has been mine in all the years. That does not mean that there has been a rough weather, but God has been with us and in nothing has He disappointed us. It is often remarked by preachers coming into Mississippi that there is a fellowship here seen in few places in the world. This editor rejoices to share in it, and in any measure he has been permitted by the grace of God to contribute to it. A Baptist paper can do more good on its capital than anything we know. And conversely it is capable of doing more harm. May the Lord preserve us, lead us and bless us forevermore.

School teacher of the adult ladies' class at New Zion Church, Simpson County. At her home in Braxton she enjoys sewing, gardening, and cooking. (Lately she has been experimenting with Chinese foods.) Also she likes to skate and play golf.

Leonard Thompson, who has worked with the Convention Board for 13 years, spends part of his time delivering Baptist Record copy to the printer, and part of his time with work of other Convention Board departments.

One of eleven children of Mr. and Mrs. Frank Thompson, he was born in Madison County near Gluckstadt, and went to school in Madison County. Before he came to the Baptist Building, he worked for the J. P. Wade Hide and Fur Company.

He and his wife, the former Luella Lambert, who live at 2247 Overbrook, have two daughters, three sons, and one grandchild. The youngest son, Robert, is a student at Alcorn College.

Leonard is a member of the Ross Chapel Baptist Church at Gluckstadt. He enjoys fishing, and watching ball games.

Nancy Stricklin, verifier, works afternoons for the Baptist Record and other hours at Jean Garner's Computer Services office in the Medical Arts Building. She has been with the Record since August, 1976.

The daughter of Mr. and Mrs. William Alford, she was born in Jackson, and graduated from Central High School and Co-Lin Junior College. She has one brother and one sister.

She and her husband, Roland, a meat cutter for Winn-Dixie, live at Lodge Apartments.

Betty Anne Bailey is the "youngest" of the Record crew, having worked here only one month, mornings only, as secretary to Bill Sellers. Previously she had been a kindergarten teacher at Robinson Street Church and kindergarten director for Raymond Road Church.

Daughter of Mr. and Mrs. Charles Bailey, she grew up in Jackson, graduated from Provine High, and attended MC and IBM Training School. Her husband, Robert, works for Continental Can Company at Flowood. The Baileys, members of Wildwood Church, Clinton, (they live in that vicinity) have two children, Clay, 16; and Laurie, 14.

Betty Anne as an artist has many interests, among them sewing and painting.

With these we begin Year One of our second century.

GARB Founded Clarke College

(Continued from page 1)

twenty-two years the endowment has grown from \$27,000 to \$600,000 and the value of the plant from \$400,000 to \$1,600,000. In addition to completion of the gymnasium, which was already under construction, there have been several major buildings constructed since 1955: the Women's Residence Hall (1957), Huddleston Hall, Men's Residence Hall (1961), the Science Building (1962), the Lott Fine Arts Building (1967), the College maintenance building (1971), and a group of six modern apartment duplexes for married students (1974).

On April 27, 1971 the Board of Trustees voted to change the official name of the College, deleting the word "Memorial" and confirming the name as "Clarke College."

Early in 1976 the College completed a two-year Self-Study, as required of its member institutions by the Southern Association of Colleges and Schools at ten-year intervals. This was the second such Self-Study carried out by Clarke since its original accreditation in 1952. A Visiting Committee appointed by the Southern Association visited the campus in March of 1976

and the College's accreditation was reaffirmed by the Southern Association in its annual meeting in Atlanta in December, 1976.

Clarke has been a beneficiary in 24 wills probated during the past 22 years, the total value of the three largest bequests amounting to approximately three hundred thousand dollars. Another remarkable development in resources has been the establishment of a number of endowed scholarship funds principally during the last decade, with the total of such endowed funds exceeding a quarter of a million dollars.



Clarke College campus — before 1925

MC Is To Remain In Clinton

By Joe T. Odle

CLINTON, Miss., 1893 — The college issue has been settled. Mississippi College is to remain in Clinton.

The question of "removal," which has disturbed Mississippi Baptists for the past several years, is no longer a problem.

"The answer came in the decision of the Board of Trustees of the college, that the institution cannot be moved without the denomination losing all of its interests in it.

When this opinion was given by a prominent Jackson jurist, the Board of Trustees decided that this settled the issue.

Furthermore, even though the convention, at its meeting in Meridian last year, decided in a divided vote to accept the bid of Meridian to move the college there, that bid has since been withdrawn.

The "storm" caused by the "removal issue" had been going on for the past three years.

There has been agitation for some years to remove the institution from Clinton, agitation which gradually crystallized into sentiment in favor.

Leaders of the removal movement had expressed the opinion that they felt that the college was not accomplishing all that is should in its present location, and that they believed that it would do better elsewhere. Three years ago they set out to accomplish that removal. Although that goal was almost accomplished, the whole situation now has changed, and the institution will remain in Clinton. Leaders are asking that Baptists now close ranks and give

the school the support needed to make it accomplish fully the purpose the denomination has set for it.

Mississippi College was launched in Clinton, then known as Mt. Salus, in 1825, and came in to Baptist hands in 1852. It has passed through periods both of prosperity and adversity during the years of Baptist ownership.

In 1860 it had over 200 students, but the War devastated it, and during the war years it was nothing more than "a local school for the town of Clinton."

The college was started again in 1867 with 29 young men enrolled, "only freshmen and preparatory students." Despite financial difficulties that were almost insurmountable, the institution managed to stay open in the following years.

Through recent years a feeling has risen that if the school were moved to a larger town, it might receive more "local support" and "larger patronage." This is the sentiment which grew until it created the "removal" crisis of recent conventions.

At the 1891 convention in Natchez the "removalists" succeeded in getting a resolution passed calling for appointment of a committee of nine men "to receive propositions from any location in the state looking for a permanent location of the college."

At the convention in Meridian in 1892 that committee reported that it had received a strong bid for the college from Meridian. That city offered 20 acres of land "within one and one half miles of the city limit," with a building to be erected.

W. H. Hardy, prominent layman, who had been president of the conven-

tion from 1881 to 1886, led a move to accept the proposition. "The fireworks and tug of war then began," according to one observer.

Dr. Walter Hillman, president of Hillman College and former president of M.C., led the opposition. The lines were drawn and the discussion continued for several hours. Other participants in the "fight" included J. B. Gambrell, editor of the Record, in opposition, and W. T. Lowery, president of Blue Mountain College, in favor.

Finally, in what some present called a "matchless speech," Lowery made a motion that "if Meridian would donate 30 acres of land, and \$50,000 in cash or good bankable paper to be used as a building fund, on or before Jan. 1, 1893, their offer will be accepted."

This motion finally was passed after long hours of debate, at 1:30 in the morning, with 96 ayes, 66 nays, and 54 not voting. Efforts to make the action unanimous failed by 4 votes. This action meant that the college was to be moved provided that Meridian made good on her bid.

Further action included an effort to raise \$10,000 statewide, to add to Meridian's bid, and that when the college had moved, the old campus at Clinton was to be transferred to Trustees of Central Baptist Association for the purpose of conducting an academy.

Even though the convention had acted, the matter was not settled in the minds of many people, and discussion through the pages of the Baptist Record has been heated and long.

Now, however, Judge Shelton, has given the opinion that the college cannot be moved. His opinion, in part, is as

follows:

"The institution at Clinton never has been chartered as a denominational or religious body; it has been as a located educational institution from 1826 to the present time, by an act of the legislature fixing its name, location and character, by charter and amendments thereto. . . . They (the Baptists) had perpetual control of it . . . if they do not permit it to fail, but all of which they will forfeit, if they break the condition of their trust; for it is a mistake to say that by a breach of that condition, only the college lands and buildings will revert."

The opinion is, then, that if the college were moved, it would cease to belong to Baptists, but would revert to the original owners.

About the same time that this opinion was given the committee which was to receive the bid from Meridian found that much of the \$50,000 which was pledged by that city was in personal notes, and some felt that this did not meet the original promise, since some of the notes were not considered as "good and bankable paper" which had been specified. This brought on more debate, and in the midst of it, the Meridian group withdrew the offer.

Thus, two factors, the decision of Judge Shelton and the withdrawal of the Meridian offer, seemed to give clear direction to the trustees to simply decide to keep the institution at Clinton.

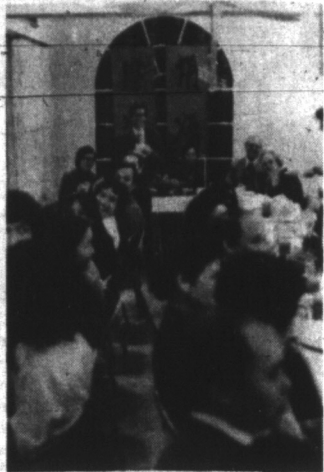
Leaders hope that now that the issue is settled the Baptists of the whole state will unite and give solid support for the school.

Historical Overview: The matter indeed was settled, and at the next convention in Summit in 1893 the convention adopted a resolution introduced by W. T. Lowery, who had made the motion to move Meridian the previous year, now to give full support to the institution. The resolution said,

"Whereas, we recognize in Mississippi College one of the great agencies for civil, denominational, and Christian progress in the State of Mississippi; and, Whereas, she cannot reach in full the height of her grand possibilities without the sympathy and support of all the people of the State; therefore be it, Resolved, 1, That we do pledge to her not only undiminished but increased loyalty. Resolved, 2, that we do urge upon all our people the duty of rallying with new zeal around this noble institution and making her more than ever the pride of Mississippi Baptists."

Writing concerning the following years, J. L. Boyd in his "Popular History of Mississippi Baptists" says,

"Immediately upon the settling of the question definitely as to the permanent location of the college, steps were taken to improve and beautify the property and grounds, the Baptists of the state responding more readily and more liberally to its endowment and building programs than ever before. In these movements the Baptists of Meridian made themselves conspicuous in their loyalty, and devotion, and liberality.



Celebration

Vu Nguyen Van, standing, hosted his fellow Vietnamese at a luncheon Sunday at Broadmoor. The luncheon was in celebration of TET, the Oriental New Year, marking the beginning of the lunar calendar. Guest speaker for the occasion was Mat Huang Ho, who is studying for the ministry in New Orleans. Vu, who was sponsored by Broadmoor church, has made a profession of faith in Jesus Christ since coming to Jackson. Also pictured is church pastor, David Grant, seated at head table.

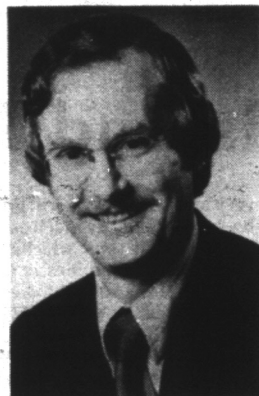
Impossible is a word only to be found in the dictionary of fools. —Napoleon

Everything in nature acts in conformity with law. —Immanuel Kant

They that know no evil will suspect none. —Ben Jonson

CHRISTIAN ACTION REGIONAL WORKSHOPS

February 28 First Baptist Church, Grenada
March 1 Central Baptist Church, Brookhaven
March 3 First Baptist Church, Moss Point
7:00 - 9:00 P.M.



Dr. Bob Adams
Ft. Worth, Texas



Dr. Charles E. Myers
Jackson, Miss.

CONTEMPORARY MORAL PROBLEMS — CURRENT LEGISLATIVE ISSUES — BIBLICAL BASIS FOR CHRISTIAN ACTION

Others participating: J. Clark Hensley, Robert Self, John Lee Taylor, Eugene Roberts, Glen Schilling, Bobby Perry, Zeno Wells.

Christian Action Committees and pastors will meet from 3:00-5:00 p.m. in a strategy session. All interested persons are welcome to all sessions.

With thanksgiving for the influence the

Baptist Record

has had on denominational life for
100 years,

Baptists of the Northern Plains

extend commendation and greetings

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Blue Mountain Begun As Boarding School In 1873

(Continued from page 1)

In February, 1885, the founder and faithful president of the school was taken very suddenly from his work to his eternal rest. The school had grown in favor and in equipments until it was then receiving from 80 to 100 boarding pupils a year, and caring well for them. Yet many feared that the death of the president would be fatal to the school, many others, however believed that the hand of the Lord was in the work and that he would provide. These were right. Rev. W. T. Lowrey, then in Kentucky, came at once to his father's office, and the work went on uninterrupted. In fact, the friends of the school came so nobly to its support in this crisis that within 2 years the board patronage was almost doubled — reaching 150 to 160 girls, and so it happened again two years ago. Dr. W. T. Lowrey was needed by our State Baptists school at Clinton. It looked almost disastrous to Blue Mountain for him to go. I said to Mrs. Berry, "It will cost Blue Mountain 50 boarders a year, but I believe we ought to let him go." But again the friends of the school rallied to it with a fidelity that was thrilling to see, and within two years the boarding patronage increased from 173 to 266 girls.

Just at this writing the school seems to be under the heaviest cloud of its history. The better part of our buildings "went up in smoke" on the night of February 16. The financial loss was heavy and the disturbance of our work was not encouraging. Now the rains continue until the rebuilding is much retarded and the prospect is that the school girl crop will be cut off somewhat in proportion to the cotton and corn crop. Yet we are not disturbed. Our indomitable and incomparable business man, Prof. Berry, is at the helm pushing our new brick building to completion as rapidly as possible. Our faith is in God and our friends. "The sword of the Lord and of Gideon."

Pearl Calls New Pastor

First Church, Pearl has called Stanley B. Barnett of Hillview Church, Birmingham, AL to be their pastor.

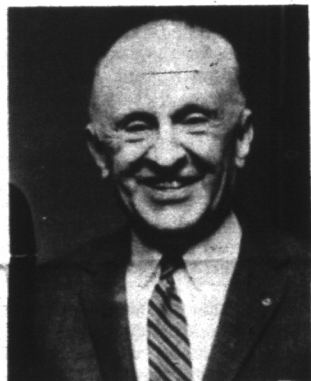


Barnett has pastored churches in Mississippi, Alabama, and Tennessee over the last 23 years. He is a graduate of Mississippi College and New Orleans Seminary.

He is married to the former Estelle Vines of Philadelphia. They have two children, Cynthia and Thomas, both of whom will be completing college in the near future.

First Church, Pearl will welcome the Barnetts with a reception on Sunday evening, March 6.

NAIROBI, Kenya — Evangelist Billy Graham received the first presentation copy of the Good News Bible in a ceremony here marking the Bible's official release in Africa.



Two Former BMC Presidents

Lawrence Tyndale Lowrey, left, was president of Blue Mountain College from 1925 to 1960. Wilfred C. Tyler, right, was president from 1960 to 1965. Other presidents of the 104-year-old



college have been Mark Perrin Lowrey, 1873-1885; William Tyndale Lowrey, 1885-1898 and 1911-1925; Bill Green Lowrey, 1898-1911; and Edward Harold Fisher, 1965 to the present.

MARCH, 1977

Sunday School	Launch a plan to improve Bible teaching-learning. Resource: free leaflet, available June 1976; OUTREACH, October 1976 and January 1977. March 13—HOME MISSIONS DAY in Sunday School. A special day of Home Mission recognition in the Sunday School to coincide with Home Mission Week of Prayer.
Church Training	YOUTH WEEK. This is a special church program designed to focus on the youth of the church and to give them experience in leadership responsibilities. For complete information consult Youth Week Guide, available at the Baptist Book Store; also, Mississippi Baptist Diary, January 31-February 4, for special conference on Youth Week. HIGH ATTENDANCE NIGHT IN CHURCH TRAINING. March 27 is scheduled as High Attendance Night in Church Training. The purpose is to focus the concern of the church on the training program. COVENANT FELLOWSHIP EMPHASIS. During March conduct the training program for the Covenant Fellowship Emphasis and follow through with the visitation. Available materials are on literature order forms. Information is available from the Church Training Department.
Church Music	Witnessing A congregation "sermon in song" with a thrust on witnessing (may be used with spring revival emphasis.) HYMN OF THE MONTH: "Draw Thou My Soul, O Christ," page 307, New Hymnal
Brotherhood	March 6-13, 1977 HOME MISSIONS EMPHASIS (Needed material—graded series secured from Baptist Book Store.)
Woman's Missionary Union	March 6-13 Week of Prayer for Home Missions and Annie Armstrong Easter Offering. (Program materials for week will be found in March age-level magazines while plans for churchwide participation will be in January-March DIMENSION. Free materials such as posters, offering envelopes, pictures, etc., for church use will be mailed to WMU Director in mid-January. Additional copies may be ordered from WMU Office, Box 530, Jackson, MS 39205.)
Evangelism	Conduct Spiritual Life Conference (led by pastor and deacons). Study Book — THE EVANGELISTIC CHURCH, by Havlik. Available at the Baptist Book Store.
Stewardship	Send quarterly report of contributions to all members. Enclose a stewardship tract and "Thank You" folder. Show stewardship filmstrips in worship services or department assemblies. Plan to observe Cooperative Program Day on the third Sunday in April. Order materials from your state stewardship department.
Christian Action Commission	Consider a Family Life Enrichment Revival. Write the Christian Action Commission for planning suggestions.

MBMC Donors Stipulate Baptists Build Bigger

In 1910, two Jackson physicians gave the Mississippi Baptist Convention their small private hospital with the stipulation that the Baptists build a bigger one.

The Baptists agreed, and they have been keeping that promise now for 67 years. They now operate a 600-bed medical center with millions of dollars worth of equipment.

As of February 1, 1977, the Baptists had operated the Mississippi Baptist Medical Center for one year, but their experience in the health-care field goes back to 1914.

On Thanksgiving Day of that year, they opened the doors of a two-story brick structure where the seven-room ante-bellum residence converted into a hospital had once stood.

That structure still stands as the northern most wing of a building which grew steadily over the following half-century but which had been outgrown by the time it was vacated in January 1976.

One expansion after another was implemented, as the institution kept pace with the rapid growth of Jackson and with the population increase statewide in its multi-county service region.

But by the 1960's, it was obvious that a new building was necessary, and the \$35,000,000 facility opened on February 1, 1976 was the product of at least a decade of planning.

"As the physical plant has grown bigger, we have made every effort to make sure that the one-to-one ratio of our employees to our patients remains," said MBMC Executive Director Paul J. Pryor.

"Comments from our patients during our first year in the new building indicate that we have succeeded in maintaining warm, human-scale relationships along with our growth," he added.

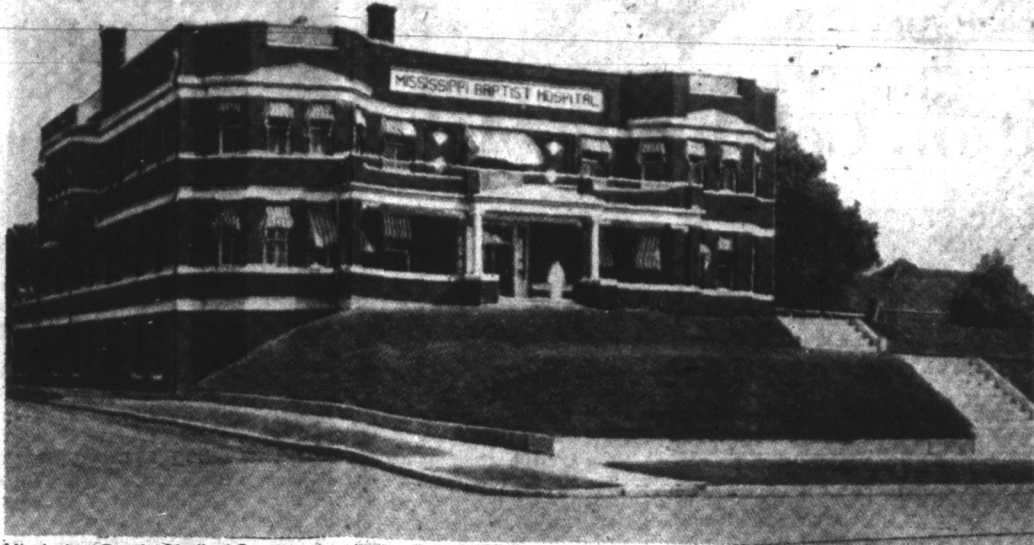
Another major human factor has been the input of many citizens from all sections of the state who have served on the MBMC board of trustees since the hospital's inception.

"These men have made an invaluable contribution," said Pryor, "toward helping us live up to our desire to

be a hospital where Christian concern in action is exhibited every day."

Taking note of the 100th anniversary of THE BAPTIST RECORD, Pryor commented:

"The history of Mississippi Baptist Hospital has been faithfully and accurately chronicled from its beginnings by THE BAPTIST RECORD, keeping people throughout the state informed on the continuing growth and development of this facility. It would be impossible to say how valuable that continual telling of our story has meant to us. All we can do is to express our appreciation and to promise to keep faith through the years with the community responsibility which is ours."



Mississippi Baptist Medical Center entered a new hospital building early in 1976. The first Baptist Hospital building in Jackson, above, is across the street.

Memphis SBC Brought Lasting Contributions

By Joe T. Odle

Memphis, Tennessee—May, 1925

The Southern Baptist Convention, in its annual convention here, adopted a new program of financing its work, which will effect its program for all the future, but gave far more attention to debate on the "evolution" issue in relation to adoption of a new Statement of Faith.

The new program, to be called "The Co-Operative Program of the Southern Baptist Convention" was adopted in connection with the report of a Future Program Committee which was appointed last year.

The debate on the evolution issue came in connection with the report of a committee which had been appointed to prepare a new Statement of Faith for the Convention.

The new finance program has come as a direct result of the Seventy-Five Million Campaign, which officially ended last year. There were two

reasons the Future Program Committee was appointed, according to informed sources.

One was that the giant Seventy-Five Million Campaign had opened Baptist leaders' eyes to the giving possibilities in the convention, when a worthy program challenged, and proper promotion was done. It was done. It had led the convention to the greatest giving of its history, for more was given in the five years, then in the preceding 70 years of the convention's existence.

At the same time, however, the campaign had brought a crisis to the convention. In the enthusiasm of the early days of the effort, more than \$93,000,000 had been pledged, and on the basis of this institutions and agencies had projected great programs and incurred heavy expenditures anticipating the pledged income. Then, when a financial crunch hit the nation, and only \$58,000,000 of the \$93,000,000 pledged was actually paid. Many agencies and institutions were left with serious debt.

A sense of despair gripped many, but leaders felt that Southern Baptists would be able to meet every need, if the right type of program and epistlement were adopted.

The Committee on Future Program presented its report in two parts, one on what it had been able to do in the current year, 1925, and the other a proposed program for 1926. The latter was presented by Dr. M. E. Dodd of Shreveport.

It suggested that a "minimum of \$5,000,000 be the goal for giving through the Southern Baptist Convention (beyond the states), and that it be divided as follows: Foreign Missions, 50%; Home Missions, 22½%; Christian Education, 15%; Minister's Relief, 9½% and New Orleans Hospital, 3%.

It further said, "The Program of the Southern Baptist Convention will be known in the future as The Co-Operative Program of Southern Baptists."

The report was adopted, with the feeling that it could bring in an annual emphasis a general appeal to all the churches, for support of all of the work the convention was doing. There was special excitement about its adoption. It was a routine action of the messengers.

The report of the committee on the Statement of Faith, however, was a different matter. There had been some debate on whether there actually should be such a statement. Could the convention make a general statement on belief for a constituency as widespread as it had? Some felt that it should not do so, but most felt that it should, and in 1924 the convention appointed a committee to prepare such a statement. Dr. E. Y. Mullins, dean of Southern Baptist Theologians and president of Southern Baptist Theological Seminary was chairman, and the committee included such men as L. R. Scarborough.

The evolution issue has been a much debated one in the immediately preceding years, and Southern Baptists have not escaped that debate. The issue has been fanned into flame by such critics of the convention as Dr. J. Frank Norris of Ft. Worth, and leaders of the Baptist Bible Union, but many loyal Southern Baptists also felt that a

statement opposing evolution should be included in any statement of faith the convention adopted.

When the report was presented by Dr. Mullins as a "majority" report of the committee it was largely a re-statement of the widely used New Hampshire confession of Faith and it has no reference to evolution in the statement of God's creation of man, although an appendix to the report did discuss the issue and deny evolution.

As soon as Dr. Mullins had presented the majority report, a minority report was presented by C. P. Stealy of Oklahoma which amended the section on creation by adding the words "and not by evolution."

There was sharp discussion of this amendment, not so much as an endorsement of evolution, as the defense of the positive statement of God's act of creation as being enough.

This was sharply challenged, and the debate was warm, according to observers.

When the vote was taken, the amendment was voted down, and the report was adopted, but it was far from being unanimous.

Observers said that they felt that the vote was not a vote for evolution, but rather for simply accepting the positive statement of the committee, and that the vote against the report was not a vote against the statement of faith as a whole, but simply against the omission of the evolution statement.

Anyway, this was the issue which disturbed the convention, and left many messengers unhappy.

The positive action of adopting a new plan for finance of the convention's program, appeared to have left little impression on the messengers.

Historical overview: It is interesting to look back on this scene from the viewpoint of history and realize that the most important thing done by the convention received hardly more than passing interest. In the weeks that followed the Memphis meeting, there is in the Baptist Record only the passing news report that the finance program of the Southern Baptist Convention would be called the Co-Operative Program, while pages were given to articles carrying on the "evolution" debate which had disturbed the convention. Even the adoption of the statement of faith, hardly appeared to be as important as the single phrase which had been omitted from it.

This issue on evolution was settled in the next convention in Houston, without widespread debate which had been predicted, by the action of president George W. McDaniel of Virginia who stated in the close of his presidential address:

"This Convention accepts Genesis as teaching that man was the special creation of God, and rejects every theory, evolution or other, which teaches that man originated in, or came by way of, a lower animal ancestry." By prearrangement, another leader immediately moved that this statement be accepted as the "sentiment of the Convention, and that from this point forward no further consideration be given to the subject." This was adopted. Later in the same convention, a resolution was adopted which asked all of the Convention's institutions, boards and missionary representatives be "requested to acquiesce" to the statement. Thus the evolution matter was settled.

Historians looking back can see that the adoption of the Statement of Faith in 1925 was an important step in revealing the unity of the Southern Baptists in their doctrinal position. A similar statement with no basic changes was adopted in 1963.

The other action of the convention, however, the launching of the Co-Operative Program, has proved to be one of the greatest steps the convention ever has taken.

Mighty actions were taken in Memphis, in that hot summer of 1925, but the greatest of those actions probably was not recognized by those messengers who were present and voted for it. Their concern was drawn to other matters.

Water

FMB Helps Areas With Too Much, Too Little

RICHMOND (BP) — Water problems in two widely separated parts of the world — one suffering from a scarcity of water and the other from flood damage — received attention as the Southern Baptist Foreign Mission Board approved release of \$112,200 in relief funds during its February meeting here.

A major share of the funds, \$88,700, will be used for drilling four deep wells in Kenya and Tanzania and for a number of shallow, hand-dug wells in Kenya. The wells will be in areas where erratic rainfall patterns often bring about drought and hunger.

Three deep wells are planned in Malindi, Kenya. A recent evangelistic project among the Giriama tribespeople in this area resulted in the baptism of more than 1,300 persons.

The fourth deep well will tap an underground stream near the Baptist Seminary at Arusha, Tanzania, to help people of the parched, volcanic area who have no dependable water supply,

according to Davis L. Saunders, area secretary for Eastern and Southern Africa.

Indonesia has experienced water problems of a different type. In January, the nation's capital, Jakarta, suffered one of the worst floods in its history. The Foreign Mission Board at the February meeting officially approved \$5,000 which had already been released to provide immediate relief in that area.

In addition, the board authorized early release of \$10,000 in funds from the 1976 Lottie Moon Christmas Offering for Foreign missions to raise the flood level of two missionary duplexes in Jakarta occupied by Southern Baptist missionaries Mary Sue Meuth and Evelyn Schwartz. Miss Meuth wrote Southeast Asia Secretary William R. Wakefield that water rose more than a foot deep in the duplexes during the flood.

The duplexes, which have been flooded many times before, have ceilings high enough to make it possible to raise the floor above flood level, Wakefield said.

Other relief appropriations included \$10,000 for work being done by Southern Baptist missionaries John H. and Kathy Dillman among the Masai Tribe at Narok, Kenya. A total of \$5,000 was allocated to replenish the revolving fund used in relief work in Ghana in West Africa where signs of drought and possible famine are already appearing.

The board voted \$3,000 to cover expenses involved in shipping a plane load of meat during the emergency evacuation of Basse Terre, Guadeloupe, at a time when immediate eruption of the La Soufriere volcano was feared on this Caribbean island. Another \$500 was voted for in assisting survivors of a motor launch sinking which occurred off Providence Island, near the coast of Colombia shortly before Christmas, claiming more than 50 lives.

Disaster Teams Ready To Give Medical Help

RICHMOND — Twenty-three doctors, including Dr. David J. VanLandingham of Jackson, Miss., seven dentists, three registered nurses, a pharmacist and a surgical assistant have volunteered for disaster teams to be activated for immediate service when disaster strikes overseas.

Coordinated through the Southern Baptist Foreign Mission Board medical consultant's office, the volunteer medical personnel come from 16 different states and are divided into four teams.

The first team, for example, consists

of seven doctors, a pharmacist, a dentist and a surgical assistant. Each member of a disaster team will serve for two weeks and will be responsible for his own expenses. Members of one team serve as standbys for members of the other three teams.

"We still need physicians, nurses and certified laboratory technicians to complete the four teams which are required to cover a six-week emergency span," said Harold E. Hurst, associate to the medical consultant.

The fourth team now has only three physicians, two dentists and one nurse.

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With Building Program And Cake

First, Clinton, Celebrates 125 Years



Bill R. Baker, pastor, Mrs. R. A. McLemore, and Eugene I. Farr display First Church, Clinton's 125th-year birthday cake.

First Church, Clinton kicked off a year-long celebration of its 125th anniversary February 13 with a birthday party complete with birthday cake. The church's birthday followed by only a week a decision by the church to remain at its present location and enter immediately a building program, which will include a sanctuary, educational space, and a family life center.

First Church, then known as the Clinton Baptist Church, was founded on February 14, 1852. Ten members of the New Salem Church, located about four miles north of Clinton, withdrew their letters of membership to join with 34 other persons to become charter members.

L. B. Holloway was elected first pastor, and in October the church joined the Central Baptist Association, reporting a membership of 56. During the early years the church met in the Presbyterian house of worship, assembling there regularly until the College Chapel was completed in 1860, constructed cooperatively between Mississippi College and the church.

The post-World War I era saw the first building owned by the Clinton

congregation. The lot was purchased from the college trustees for \$1,000 (1919), and a building fund initiated. As post war prosperity gave way to the depression of 1920-21, faithful church members continued with no apparent slackening of their efforts to erect the church building. On April 1, 1923, B. D. Gray and Zeno Wall preached dedicatory sermons in the new building. In the December following, J. R. Sampey led in revival services. In 1924 the Home Mission Board took a first mortgage on the property as security for a loan of \$35,000.

In April, 1957, the missions committee began work leading to the constitution of Morrison Heights Church in 1958 and then the church along with the Morrison Heights Church and the Associational Mission Committee co-sponsored the constitution of Northside Church, in the summer of 1969.

Recent pastors have included Zeno Wall, B. H. Lovelace, James W. Middleton, James L. Sullivan, John Newport and Nolan M. Kennedy. Russell M. McIntire served a 20-year period, 1952-1972. Bill R. Baker has served as pastor since March, 1973.

The church has grown from the original 56 to the present 2,000 members.



Clarke Trustees Elect Officers

The Board of Trustees of Clarke College met recently on the campus with President W. L. Compere and members of the administration. Officers selected for this year are James Booth of Eupora, left, re-elected president; M. L. Flynt, Jr. of Meridian, right, Vice President; and Mrs. Frank L. Fair, Sr., center, of Louisville, re-elected secretary. Outgoing members R. J. Reynolds of Newton and J. W. Tynes of Heidelberg were present and Compere commended them for the outstanding support they have given during their years on the Board.

Professor Of Psychology To Speak To Ministers' Wives

John Drakeford, professor of psychology and counseling at Southwestern Seminary, Fort Worth, Texas, and his wife, will address the Southern Baptist Ministers' Wives Conference in Missouri in June.

Their theme, "TOGETHER — IN MISSION," is designed to interpret commitment as a basic factor in the happiness and effectiveness of the Christian minister's wife.

The luncheon will be held at the well-known Baptist institution, William Jewell College, located in Liberty, Mo., on Tuesday, June 14, from 12:30 p.m. until 2 p.m.

Tickets will be on sale, Monday, June 13, in the Convention Hall, Kansas City, for only \$4.50.

Free transportation on air-conditioned Greyhound busses will be provided.

Bequest Of A Mississippian

Chair Of Biblical Languages Established At Gardner-Webb

BOILING SPRINGS, N. C. — Gardner-Webb College has received a bequest from the estate of J. Thurman Lewis to be used in establishing a chair of Biblical Languages and Semitic studies. Lewis was a Mississippi native, son of Mr. and Mrs. J. T. Lewis of Rt. 4, Meridian.

The gift was willed to the college with Lewis wish that "perhaps in death I will be able to establish what I could not in life."

Gardner-Webb is the only Baptist college in the nation offering an undergraduate major in Biblical languages and literature, and is the only church-related college in the South offering an undergraduate major in both Hebrew and Koine or (New Testament) Greek, according to Vann Murrell, chairman of the Department of Religious Studies and Philosophy.

G-W President Craven Williams, in announcing the bequest, said "Dr. Lewis committed a considerable portion of his career to these disciples, and now, in his will, has made provisions for his professional objectives to live on and expand. For his life, his service, and for the means to realize his dreams, we are indeed grateful."

Former academic dean and profes-

sor of Biblical languages and religion, Lewis was a member of the Gardner-Webb faculty for 12 years before his death at age 48 January, 1976. He also served as chairman of the college's Division of Humanities.

In 1971, Dr. Lewis co-founded the Christian Service Foundation, an organization providing scholarship aid for deserving Gardner-Webb students preparing for full-time Christian vocational service. To date, the foundation has awarded 173 scholarships.

The Gardner-Webb Board of Trustees has approved that the proposed chair of Biblical Languages and Semitic Studies be named in memory of Lewis.

A native of Mississippi, Lewis served pastorates in Louisiana, Mississippi and Maryland before becoming a member of the Gardner-Webb faculty in 1964. From 1966 to 1969, he served as academic dean before returning to the classroom at his request.

Lewis' widow, Mrs. Martha Lewis, lives in Boiling Springs, with their son Kenneth, a junior biology major at Gardner-Webb. An older son, Steve, is in graduate school at North Carolina State University. He is a 1976 graduate of Gardner-Webb.

Mississippi Delegation To Train At Norman Park

Almost 600 conference leaders, including a delegation from Mississippi, will be trained at five regional institutes during the next three months to orient thousands of church and associational officers in Brotherhood work.

The large training program, sponsored by the Brotherhood Commission and state Brotherhood departments, calls for institutes February 10-12 at Kingston, Okla., March 3-5 at Lynchburg, Va., March 10-12 at Bloomington, Ill., March 17-19 at Memphis, Tenn., March 24-26 at Fresno, Calif., and March 31-April 2 at Norman Park, Ga.

The Mississippi delegation, led by Paul Harrell, director of Brotherhood work for Mississippi Baptists, will take their training at Norman Park.

Bob Banks, director of the program section at the Commission, said the training specialists will be prepared to lead conferences in such areas as Royal Ambassador work, Baptist Men's work, renewal, language work, leadership skills, and worship.

They also will receive detailed in-

formation about new mission action opportunities and materials, how to conduct a mission survey, the 1977-78 church Brotherhood emphases, associational Brotherhood work, and the work of the Commission and state Brotherhood departments.

Instructors will include members of the Commission staff and selected state Brotherhood leaders.

Once trained, the specialists will work with their state Brotherhood leaders in carrying out an extended training program in their states during 1977-78.

CHACHEUNGSAO, Thailand — Representatives of women's groups from Baptist churches of the 12th district of the Church of Christ in Thailand and the Thailand Baptist Churches Association met together recently to discuss the possibility of organizing Baptist women in Thailand. The representatives voted unanimously to join together as Thailand Baptist Women.



Annex Named For Reeves

J. L. Reeves, and Mrs. Reeves, pastoral family of Paul Truitt Memorial Church at Pearl for 22 years, were honored February 6 when the church named their educational annex, Reeves Annex. Since his retirement July 4, 1976, Reeves has served the church as pastor emeritus. Following the morning dedicatory message, "Portrait of A Kingdom Man," the church hosted an old-fashioned dinner on the grounds. Left to right are J. L. Reeves, Mrs. Reeves, and Danny Brock, minister of music and youth. The present pastor is Malcolm M. Leach.

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Blue Mountain College is happy to pay this special tribute to The Baptist Record on the observance of this fine publication's 100th anniversary.

The Baptist Record has been a vital part of BMC's growth and development over the past 100 years and we look forward with great anticipation to an even greater association in the years to come.

Blue Mountain salutes The Baptist Record and the service it performs and says HAPPY BIRTHDAY.

Happy Birthday!

100 BMC

BLUE MOUNTAIN COLLEGE

Before David Foster arrived at the Baptist Children's Village in Jackson in 1961 at age 13, "The biggest thing I'd been to was a basketball game in Pelahatchie," he recalls.

Now Foster, known by all as "Cotton," is home life director of a Children's Village campus designed especially for children with rural backgrounds. Cotton is also a former activities director for the Jackson campus.

The Farrow Manor campus, in rural Tate County near Independence, currently has 27 children with seven staffers. It opened in 1975 and Cotton says the children are coping much better since their transfer from the Jackson campus. "For one thing, their grades have all improved 100 percent," he says.

And the kids like it there, too. "I'm used to a small town," says Gladys one of the teenagers. "You can get along better," she adds.

Though Cotton admits that group living increases competition for attention among the kids, they don't appear to act any different from any other large—extremely large—family.

The campus has facilities for 36 children, ages 5-18, and the 27 living there now are divided up into the three cottages—the teenagers all live with Cotton and Linda who are doubling as houseparents. Their two children Julie and Pres act as though

they just have a lot of older brothers and sisters. Mrs. Jessie Nolen, who has been with the Village for 15 years, assists Cotton and Linda with the teenagers. Jimmy thinks "it's better to have people the same age together. You agree on more things," he says.

Most of the teenagers in Cotton's cottage are in Independence Junior or Senior High. Tommy is studying welding and Rudy, offset printing at Northwest Mississippi Junior College. All are encouraged to participate in school activities. Teresa and Kathy and Jimmy play basketball, and Becky is a cheerleader.

Chores are equally divided—they all say that nobody does more than others. They date and the boys pay \$2 for use of the car. They know that they can get a special dating allowance, but Cotton says they never remember to request it early enough in the week. Everybody gets an allowance from \$5.00 per week for age 9 and under, to \$2.50 per week for age 15 and up.

They have CB radio set—a home base unit and walkie talkies. Living in the teenage cottage are Tumbleweeds, Cajun, Cotton Stalk, Paul Bunyan, Watermelon, and Short Cake—their CB "handles."

Everybody eats together and bedtime is staggered for different ages. Study is necessary and the Baptist Student Union from NWMJC comes

(Continued on page 11)



Everyone has chores, including Teresa who is vacuuming.

Rural Life Satisfies



"Cotton" and some of the boys hike across the field behind one of the cottages after looking in on the calf.



Donna's 15th birthday is a big family celebration.



Tommy feeds a gift calf from W. W. Walker Dairies.



Teresa and Jimmy made a deal. If he'd help her with her basketball statistics, she'd help him with his homework. (Photos and story by Tim Nicholas)



Front row: Donna, Linda, Julie, Pres, "Cotton"; second row: Becky, Kathy, Jimmy, Teresa, Gladys; third row: Tommy, Pattie, Rudy.



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MISSISSIPPI COLLEGE

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John Michael Davis, center, was ordained to the gospel ministry by First Church, Crystal Springs, on January 23. The pastor, A. Estus Mason, right, brought the ordination sermon. Emmett Moak, left, a former pastor of Davis, led the ordination prayer. Also assisting in the ordination were other Baptist pastors and more than 40 deacons, including two from Sixth Street Church, Alexander City, Alabama, where Davis is to serve as associate pastor and youth director. Davis is the son of the late John M. Davis and Mrs. W. J. Howard of Crystal Springs. He is married to the former Jan Milby of Louisiana. They are the parents of one daughter, Christie.

Names In The News

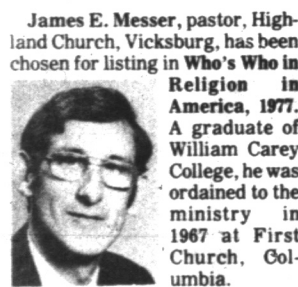
C. O. Herchenbahn, Jr. was recently licensed to the ministry by Macedonia Church of Hattiesburg. A life-long resident of Hattiesburg, and a graduate of Mississippi State University. He is married to the former Charlotte Hadley of Petal. They have four children. He plans to enter the seminary this fall.



O. E. Thompson has completed his first year in full-time evangelism. Of the 20 years he was pastor, 13 were in Mississippi, first at Fellowship (Pike) and then at Petal-Harvey. He was educated in the schools of Louisiana and Mississippi and did graduate work at New Orleans Seminary. The O. E. Thompson Evangelistic Association has headquarters at 2136 Titan St., Harvey, La. 70058 (phone 504-362-9395).



Camille and Othel Andings have accepted a call to direct the music at Harbortown Church, Harbortown. Andings has been choir director and his wife pianist for six years at Philadelphia Church, Lafayette Association. Don Stanfill is the pastor at Harbortown.



James E. Messer, pastor, Highland Church, Vicksburg, has been chosen for listing in *Who's Who in Religion in America, 1977*. A graduate of William Carey College, he was ordained to the ministry in 1967 at First Church, Columbia.



John Burke has moved to North Greenwood Church to serve as minister of music and education. He goes from First Church, Covington, La. He is a graduate of Delta State College and New Orleans Seminary, and served at First Church, Belzoni before going to Covington. He is married and has two children.



Hal Harris is entering full time music evangelism. Presently employed by WJKN, a gospel radio station in Jackson, he has written numerous songs of inspiration, recorded two albums of gospel music, and appeared in churches for special concerts. Harris, his wife, and their daughter Cindy, are members of Hanging Moss Church in Jackson. He may be contacted for revival crusades, concerts, and other special services at Rt. 1, Box 105F, Terry, (telephone 352-6675). Paul Wilson is pastor of Hanging Moss Church.

Marty Maltby, who has accepted the pastorate of Melrose Church, Benton, was ordained to the gospel ministry by Hanging Moss Church, Jackson. He graduated from Provine High School and Mississippi College. He has served as director of music and youth at Hickory Ridge Church, Byram, and did an internship at the Hanging Moss Church, Paul Wilson, pastor. He is married to the former Melody Talbert of Macon.



Bob Sandefur of Omak, Wash., has been approved to receive Church Pastoral Aid (CPA) by the Home Mission Board. Sandefur will continue to pastor the Valley Baptist Chapel in Omak. He is a native of Iuka, Miss.



Ronnie R. Cottingham, left was presented a Bible by W. Bryce Evans, right, pastor of Agricola Church, on the occasion of his ordination to the gospel ministry. Cottingham surrendered to serve the Lord in the youth and music ministry. He is now assistant pastor, minister of music, and director of youth at Agricola Church. A graduate of Clarke College and University of Southern Mississippi, he is married to the former Beverly Mizell. They have one daughter, Christie Dawn. Those participating in the ordination service were Horace Glass, director of missions in George and Greene counties; Russell Cottingham, father of Ronnie Cottingham and pastor of Pecan Grove Church, Ellisville; Chester Estes, pastor of Liberty Church in Alabama; and Donnie Parker, pastor of Barton Church, Lucedale.

Buddy Mathis will be in a one-day crusade at Pascagoula's Calvary Church on February 27 with services at 11 a.m. and 7 p.m. Calvary is his home church and the place where he started into evangelism six years ago. He has conducted crusades throughout Mississippi and across much of the nation. He is a recent graduate of Mississippi College, and will be entering seminary in the next few months.

James V. Miller, associate pastor and youth director, will direct the music. Byron E. Mathis is pastor.

Phil Walker, student at New Orleans Seminary, has accepted a position as associate pastor minister to youth at First Church, Summit. He is a native of Independence, Mississippi and a graduate of Mississippi College. Walker has served as youth director at First Church, Clinton, and First Church, Crestview, Florida. He is married to the former Jody Bolton of Alabama. The members at Summit held an old fashioned pounding for the couple on February 20. Larry W. Fields is pastor.

New Yorkers Favor Pro Sports Betting

NEW YORK (RNS) — Legalized betting on professional sports such as baseball, football or basketball was favored by 53 percent of New York area residents responding to The Daily News Opinion Poll.

Opposed to legalized sports betting were 33 percent, with 14 percent saying they didn't care.

The News poll was conducted in a random telephone sampling of 398 adults in New York City and Westchester, Rockland, Nassau and Suffolk counties.

Federal officials have estimated that illegal betting on professional sports amounts to at least \$29 billion annually, according to the News. Betting on professional sports is currently

allowed in Nevada, Montana and Delaware. The New York State legislature is expected to consider several proposals to legalize sports betting.

The News poll also asked for opinions on the state's "instant" lottery, in which players can find out if they are winners by scratching off a coating from numbers on their tickets. Respondents were also asked if they have played the instant game.

Some 62 percent thought the instant lottery was a "good idea," 20 percent said it was a "bad idea" and 18 percent "didn't know." The instant lottery was played occasionally by 50 percent, regularly (once a week or more) by 13 percent, and never by 37 percent.

Oak Grove Honors Barrow At His "Second Retirement"

On February 6, 1977, Oak Grove Church of Jeff Davis Association held a "John Barrow Day" in honor of their retiring interim pastor. Services were held morning and afternoon, with dinner served in Fellowship Hall. Dr. Barrow preached at the morning worship hour. L. B. Atkinson, director of missions of the Jeff Davis Association, preached at the afternoon service. Relatives and friends of the Barrows and of the church were present from Collins, Laurel, Jackson, McComb, Hattiesburg and elsewhere.

The occasion marked the fourth anniversary of Barrow as interim pastor of the church, and also his 30th year as an ordained minister. He was ordained by West Laurel Church on February 9, 1947 at the age of 39. He has resigned Oak Grove in order to take his "second retirement." He and his wife have moved to Laurel, and are at home at 2931 North 7th Ave. He will continue to supply as the church seeks a pastor.

Oak Grove has shown much progress during the four years Barrow has been interim pastor. Following are some of the accomplishments: many members added to the fellowship; new sanctuary erected; many memorial gifts including organ, piano, pulpit and choir furniture; new Baptist Hymnals given; pews reworked with cushions; old sanctuary remodeled with ten new steel tables given, and chairs bought to match. The church is free of debt.

To begin the special ceremonies honoring Barrow, a fitting tribute to him was read. The Barrows were then crowned "King John" and "Queen



The Barrows

Myrtis," King and Queen for a day. After the crowning, they were led to the platform and presented with a large key, symbolic of the "key of love." Personal gifts were presented to Mrs. Barrow. Dr. Barrow was presented with a plaque in recognition of 30 years in the ministry and four years as the church's interim pastor. Finally the Barrows were presented with a check in the amount of \$500.00, along with a card which read: "Our Gift to YOU."

Speech is silver; silence is golden—German Proverb

Retired Pastor Gets Award From Sertoma

Sertoma South/West Club of Jackson on January 29 presented to John W. Landrum of Clinton the Service to Mankind award. The purpose of this award is to give recognition to an outstanding citizen in each Sertoma Club's community for his humanitarian, heroic, civic or other type service to his community or nation. The club recognized Landrum, a retired minister, for his letter-writing ministry to persons confined in nursing homes around the state.

Landrum has also been selected to receive the District Service to Mankind award and the district governor of the club will in the near future present Landrum with a citation.

There are eleven Sertoma Clubs in the Mississippi District and each club submits their nominee in competition for the District award. A panel of judges composed of non-Sertomans reviews a description of the nominee's activities and selects the winner.

As winner of the District award he will be placed in nomination for the regional award. The Jackson club is a member of the Southern Region of six states.

With specialized equipment in his home, Landrum writes at least 500 monthly letters to retirees in nursing homes. Recipients of his letters are those who had not been getting mail of any kind.

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Golden Triangle Calls Mitchell

J. C. Mitchell, director of missions of Pontotoc County Association for 10 1/2 years, has submitted his resignation.



He has accepted a similar position as director of missions for the Golden Triangle Association which includes Clay, Lowndes, and Oktibbeha Counties.

He said that the office for the newly organized work will be located at the Golden Triangle Airport, situated between Starkville and Columbus. He and his family will live at Columbus.

The work of the Pontotoc County Association has shown growth in several areas since Mitchell went to Pontotoc in 1966.

One new church, Chesterville Calvary, has been added to the association, bringing the total number of member churches to 43.

Total gifts from the churches to the associational missions program have increased from approximately \$8,000 in 1966 to more than \$26,000 in 1976.

Foy Rogers, director, Cooperative Missions Department, MCB, said, "I would like to commend J. C. Mitchell and the Pontotoc Association for the fine work they have done during the 10 1/2 years of their ministry together. I congratulate both Mitchell and the Golden Triangle Association for their wise choices in committing themselves to a great and worthy task for God."

Vancleave Passes Largest LM Goal

The Vancleave Church, Vancleave, has given a total of \$800.00 to the 1976 Lottie Moon Christmas Offering for Foreign Missions. The church goal was \$576.00. Available records indicate that this is the largest amount given by the Vancleave church to the Lottie Moon Offering in any one year. Felix V. Greer, Jr. is pastor.

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Rural Life Satisfies

(Continued from Page 9)

one evening a week to tutor anybody who is making a "D" or below. "Some people think that since they're associated with a Baptist institution, they're angels," says Cotton. "They're not," he says with emphasis.

The residents all go either to Bett or Independence Baptist Church. "The rules say you've got to go to church," says Cotton. Both churches helped the campus clean up the place when it opened.

When a court or social worker is considering placing a child in the Baptist Children's Village whether they are sent to Jackson, Farrow Manor or the New Albany "Satellite Home", all directed by Paul Nunery who visits each campus at least twice a week. "It is clearly under-

stood that church attendance is required," says Cotton.

"We're a mission field," he says. "Because of the Village, boys and girls have been able to grow up in a Christian environment. It promotes the importance of being a Christian citizen, being in a Christian home and being a part of a local Baptist church."

Community members have been good to the campus. They gave rakes, hoes, fence wire. W. W. Walker Dairies recently gave them three calves. "They've all been overwhelmingly gracious," says Cotton.

Cotton believes in being an active part of the community. Besides being active in local churches, Cotton and a couple of the boys are members of the volunteer firefighters. Sometimes they do volunteer work such as cleaning up the yards of older people in the community. The kids built their own baseball diamond and often have gangs of kids over for a big ball game.

Cotton says the largest single cause of a child being placed there is because of a broken home. "That's what we really are is a substitute home," he says. "Our desire is to re-establish the home so the children can go back."

Tommy, now 18, went to the Children's Village when he was 11. "My family got broke up," he says. "When I came here, it was the best thing that ever happened to me."

New additions to the campus family are treated sympathetically. Cotton remembers hiding in a closet the first day he arrived on the Jackson campus. "When a new kid comes I think they all remember when they came," he says. "That no matter how bad things were at home, that's where they'd rather be."

Broadmoor To Have Day Of Angell Music

One of the best-known and most-loved composers of music living today, Warren M. Angell, dean emeritus of the College of Fine Arts, Oklahoma Baptist University, will be the featured guest in each of the Sunday services at Broadmoor Church, Jackson, on February 27.



Angell will lead the adult and high school choirs of Broadmoor in choral workshops on the preceding Friday and Saturday. In the Sunday services, he will be the guest conductor, and will direct the choirs in several of his compositions, as a part of the regular worship services, at 8:15 a.m., 10:50 a.m. and 7 p.m.

Angell was Dean of the College of Fine Arts at O.B.U. from 1936 until 1973. The Fine Arts college was named in his honor in 1956 in recognition of outstanding work. He is the author of five books and has over 100 choral compositions published. The Bison Glee Club, which he organized, has traveled all over the United States, as well as abroad.

Interested persons are invited to attend this "Day of Angell Music" at Broadmoor. David R. Grant is pastor. J. M. Wood is minister of music.

Revival Dates

Moselle Memorial Church, Moselle: March 13-18; Jerry Mixon of Petal, full-time evangelist, preaching; Richard Miller Family, musicians; Mike Raspberry, pastor.

Clifton Church, Rt. 3, Forest; March 4-5-6; L. Parks Marler, Missionary to Guam, evangelist; music under direction of Marcia Jarrell; services on Friday and Saturday at 7 p.m.; regular services on Sunday; John L. Carlisle, pastor.

Editor Goes To Gulfport For Church Dedication

By T. J. Bailey
BR Editor
1899-1912

The occasion of the dedication of the Gulfport Baptist Church was in several respects very interesting.

The train bearing the party of Baptist excursionists from Jackson and intermediate points reached Gulfport at 9 p.m., Friday and 2nd inst. By the time we reached our destination, the party had grown to more than 150. Upon our arrival, the ladies of the Gulfport Church, served fish, oysters, cake and lemonade, at the pavilion on the pier, after which all retired for a night rest.

On Saturday morning, a large congregation assembled in the large, beautiful building presently to be dedicated to our God. Rev. L. E. Hall, the popular and efficient pastor, came to the platform and made some remarks relative to the beginning and progress of the new church enterprise, which was projected about five months ago. A friend, not a Baptist, gave the lot, whose location is in every respect, all that could be desired. The house meets all demands of the situation, and doubtless will for many years to come. It cost, including seats and furnishings, \$3,000.00 in round numbers. As the preacher stands in the pulpit, he can look out upon the broad expanse of the sparkling waters of the gulf. The building stands about 150 yards from the beach, with a 120 foot avenue running to the beach. The church lot is sufficiently large for a parsonage, which, no doubt, will at no distant day be erected.

Bro. Hall cannot be still, and that

indomitable energy of his will soon materialize into a preachers home, meeting every requirement of the situation.

As Bro. Hall was concluding his remarks he mentioned the fact that there was due on the pews \$135.00. Bro. J. R. Johnson of Steens Creek, then took the floor, and in a few minutes the \$135.00 were raised. Then Secretary Rowe preached the dedicatory sermon from 1 Kings 8:29. "My name shall be There," which was followed by a fervent prayer of dedication. Dr. J. B. Searcy, in which the house including pews and all furnishings, was given to God free of debt. This was a day of rejoicing with God's people. The Baptists of Gulfport are not strong either in numbers or means; but they have wrought nobly under the wise, pushing leadership of their pastor. There is no question but that Bro. Hall has done a grand work in Gulfport, both for God and humanity. The Gulf and Ship Island Railroad, through the big-heartedness of its General Manager, Mr. S. S. Bullis, is well represented in this new church building having given more than \$1,000.00 in its building. Col. Bullis is proving to be a general benefactor to the people in the territory which is traversed by his road. He is an avowed and aggressive advocate of establishing and maintaining churches and schools.

Ers Bailey and the editor of The Baptist had the privilege and honor of entertainment during their stay in Gulfport in the elegant home of Col. and Mrs. Bullis. We take this method of expressing our high appreciation of the many courtesies extended us by this hospitable family.



Inverness Honors Choir Director

Members of First Church, Inverness, honored Anne Wall with a reception and gift of a pair of sterling silver three-branched candelabra, as she completed 25 years as the church's choir director. Mrs. Wall, who was a member of the Singing Church Women, has become Mrs. Woodrow Sledge, Sr. and is moving to Coushatta, La. Pictured are Millard Bennett, pastor at Inverness, with Anne Wall Sledge at the reception on January 30.

Thursday, February 24, 1977

BAPTIST RECORD PAGE 11

Calhoun Announces Conference For Brotherhood Leadership



Pictured are (from left) Ruel Spratlin, Bruce, First Church, Baptist Men's president; John W. Lancaster, Vardaman, First Church, Brotherhood director; and Edwin Boland, Calhoun City, First Church, RA Leader — the associational Brotherhood leaders for Calhoun County — who met with the associational director of missions, Hollis V. Bryant, to plan a two-night Brotherhood Leadership Training Conference for February 28 and March 1.

The purpose of these meetings will be to train the people to work with the men and boys in the churches in a more effective way.

Simultaneous conferences will be held at 7 p.m. each night at Bruce, First Church; Calhoun City, First Church; and Vardaman, First Church in an effort to make it as convenient as possible for people from all sections of the county to take part in one of these training opportunities. Conferences will be offered at each location for Brotherhood directors, Baptist Men, and RA leaders.

Involved in leading the conferences will be five men from the State Brotherhood Department — Paul Harrell, Lee Ferrell, Trent Grubbs, Frank Black, and Elmer Howell.

"Ladies will be welcome. A husband-wife team approach for workers with first, second, and third grade RA boys is being strongly emphasized. Couples who might work with this age group are encouraged to attend. If no men are available, ladies are encouraged to come and then go back and promote this in the churches," says Bryant.

People from surrounding counties who are interested in taking advantage of this training are invited.

Colonial Heights To Have Unusual SS-Led Revival

Colonial Heights Church, Jackson, has scheduled an unusual type of revival. This Sunday School led revival will be February 27 through March 4, at 7 nightly.



Leon Kilbreth of Greensboro, North Carolina, will be the evangelist. Kilbreth is known as "Mr. Sunday School U.S.A.," and is possibly America's only full-time Sunday School evangelist.

The public, all pastors, church leaders, and visitors are invited.

Kilbreth will be bringing messages on: "What Are the Road Blocks and Barriers to Sunday School Growth Today"; "How to Double Your Attendance and Eliminate Absenteeism"; "Teaching That Attracts People to Sunday School in the Twentieth Century"; "Seven Keys That Will Keep Your Sunday School Growing"; "How To Build A Soul Winning Church"; "A Visitation Program That Works"; "What are the Symptoms of a Sick Sunday School"; "How to Enroll All Church Members in Sunday School and Get Them Active"; "What's Ahead for the Sunday School of America"; and "How to Have an Effective Weekly Officer's and Teacher's Meeting."

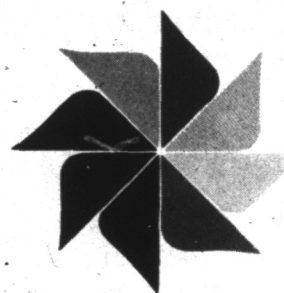


The Greens

10th Anniversary At Whitesand

Whitesand Church, near Prentiss, on January 23 took note of their pastor's tenth anniversary by holding a special service and giving him gifts. Pastor Billy Greene and Mrs. Greene moved to the Whitesand community on January 17, 1967.

In affection and commemoration the church gave the pastor an engraved gold watch. Mrs. Greene received an orchid and a silver serving dish. Another gift presented to the couple was an engraved plaque expressing appreciation for faithful service.



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Sunday School Lesson: International For February 27

Power For Creative Living

By Wm. J. Fallis
March 2:13 to 3:6; Luke 5:27 to 6:11

This is the last lesson in a five-Sunday unit concentrating on Jesus' unique authority in dealing with problems in the lives of people around him. He had power over demons, sickness, death, and sin. Last week we saw his power to transform the life of Zacchaeus. Today we see him assert his authority over narrow traditionalism. All the time, Jesus had been revealing God as loving and compassionate — so different from the idea of the "righteous" Pharisees. Inevitably, his view of God would contradict the popular conceptions; then the defenders of the "establishment" would take sides against him. At first, the Sadducees paid little attention, but the Pharisees — the popular, orthodox religious party — were zealous in trying to correct the Master.

The Lesson Explained
Tensions Between Old And New
(Mark 2:18-22)

In verse 16 the Pharisees asked the disciples of Jesus why their teacher would eat and drink with sinners — those who treated lightly the regulations of strict Jews. Now in verse 18 they are asking Jesus why his disciples do not fast, as the disciples of John and the Pharisees do. Both questions implied criticism of the Master. No one dared doubt the orthodoxy and holiness of the Pharisees, but Jesus was not following their lead. His deeds proved that God was with him, and yet they felt he was not practicing "godly" customs.

Jesus' answer in verse 19 hints at the joyous feasting of a wedding; that was no time for guests to fast! He himself was the bridegroom, and his disciples should rejoice with him. Fasting might come later. Then in two brief parables Jesus described the threatening tensions that can develop between the old and the new. A patch of new cloth will eventually tear away from an old garment; an old wineskin cannot stand the fermentation of new wine. Jesus' fresh interpretation of God could not be contained within Jewish

structures.
Reinterpreting The Holy Day
(Mark 2:23-28)

Observing the sabbath as a holy day was near the heart of Judaism, based on the Fourth Commandment. Through the centuries the applications in the oral law multiplied; the sabbath could be violated by 39 kinds of labor. The Pharisees caught Jesus' disciples doing one of them while walking through a grainfield on the sabbath. They were "reaping" when they plucked the heads of grain, and Luke adds that they rubbed the grain in their hands (6:1). That was "threshing." Jesus responded by reminding the critics that when King David was hungry,

he and his men ate sacrificial bread reserved for the priests. Even David violated the law to meet human need. That was the meaning behind Jesus' statement: "The sabbath was made for man, and not man for the sabbath." Religious patterns were intended to help men and women rather than to oppress them.

Affirming Man Above Tradition
(Mark 3:1-6)

Luke 4:16 made it clear that Jesus "kept" the sabbath by worshiping in the synagogue. Here is additional evidence; so he could not be accused of disparaging the sabbath. But when he saw in the congregation a man with a

lame and useless hand, Jesus acted to help him at once. While the man was standing before Jesus, the Pharisees were watching him closely. If Jesus healed him on the sabbath, they would have a legitimate charge against him. Accepting the challenge, Jesus spoke to the crowd: "What does our Law allow us to do on the Sabbath? To help, or to harm? To save a man's life, or to destroy it?" (TEV).

No one answered as Jesus looked into each face with a dark, stern, sadness in his eyes. Then he restored the man's hand, and the Pharisees left to meet with some influential friends and plot Jesus' destruction. For Jesus, human need outweighs mere tradition.

Life And Work For February 27

Alienation To Acceptance

By Bill Duncan
Long Beach, First

Luke 19:1-10

God is ready to admit one into His Kingdom, but how does one enter? Salvation is a gift ready for receiving;

but how does one receive it? The answer has to do with attitude. God's gift of salvation can be received only by those who have that openness to God which is called faith or trust. Salvation is not merchandise to be bought at a bargain counter. It is a gift awaiting one who knows his need and asks. One must have openness to receive it.

The nature of salvation is illustrated in the conversion of Zacchaeus. Christ sought out Zacchaeus who was alienated from religion and society in general because of his attitude toward money. He had a desire to see Jesus and found in Him a friend. Jesus' love reached him. As a result of salvation

Zacchaeus sought to treat people as Jesus did. Reconciliation to God meant change in his life.

Jesus was on his way to Jerusalem and went through Jericho. In the city was a man named Zacchaeus. He was a Jew who had been secured by the Roman government to collect taxes. He was rich because Jericho was an important tax collecting point, not only because of many passing caravans but because of many products which were sold in the area. As a "chief publican" he was a tax commissioner over other publicans.

Zacchaeus was small of stature. Therefore, he was unable to see above the anxious crowd. Perhaps he had heard of Jesus, even that He associated with people of his kind, so he wanted to see what manner of person He was. In order to see Jesus, he ran ahead of the crowd and climbed into a sycamore tree.

When Jesus arrived at the tree, seeing Zacchaeus, He said, "Zacchaeus, make haste, come down; for today I must abide at thy house." Of all the houses in Jericho He chose the home of this chief publican. He did not stop merely for rest but for a moral and

spiritual purpose. Zacchaeus could hardly believe his ears. The crowd could not believe their ears either. Jesus entering his house! A despised publican's house!

But he did as Jesus said. He hurriedly "received Him joyfully." Whatever may first have attracted Zacchaeus to Jesus, curiosity or need, the miracle of conversion occurred in Jesus' presence. A self-centered man suddenly was concerned to make amends for wrongs done to other people. This attitude of concern for others and for right was outward evidence that salvation had come to Zacchaeus.

Zacchaeus decided to give half of his goods to the poor, the other half he did not intend to keep for himself but to use to make restitution for the frauds of which he had been self-confessedly guilty. In his restitution he went far beyond what was legally necessary. The Jewish law in Leviticus 6:5 says if voluntary confession was made, and voluntary restitution offered, the value of the original goods had to be paid plus one-fifth. Zacchaeus was determined to do far more than the law demanded. He showed by his deeds

By James M. Porch, Pastor, Northside, Clinton
Our familiarity with religious terms is not always evidence that we comprehend the terms. One of the best illustrations of the assertion is our usual, and often taken for granted, grasp of "new birth."

We are accustomed to assigning a comprehensive meaning to the term. We use the expression to denote the totality of the Christian life, as in reference to, "He is a born again Christian."

While every Christian must experience new birth, this regenerative reference does not express the total essence of the Christian experience. Rather, the term as introduced by Jesus to Nicodemus was a word to describe only the origin or beginning of the Christian life. Herein, exists the greatest meaning and value of new birth.

As one reads John 3, he discovers the diplomatic approach Nicodemus initiated toward Jesus. The Jewish ruler was concerned about eternal life. Jesus cut straight through the formalities and seemed to be saying, "O.K., this is how it (eternal life) begins. You must be born again." Eternal life originates in the quiet and personal revolution called new birth.

In choosing the term new birth, the wisdom of Jesus was at its highest moment in clueing us in as to how our relationship begins with Him. He chose that which was essential and dear to life — birth. It is in remembering the definitive nature of birth that we capture His intended message.

Birth is the life act of origin. Birth is one life giving a beginning to another life. Birth is the only way human life originates. As the human parents give birth to a baby, so our heavenly Father gives new birth to a believer. The born one is always the recipient. We receive God's new beginning through Jesus Christ and this is the phenomena of the Christian start.

Birth then becomes that time or occasion from which we move forward to become the person Father God would have us to become. This is crucial as birth is only one part of the total life experience. It is quite expected for parents and relatives and friends to talk of the future of a new baby and even envision what the child will become. Probably the church family would do well to paternally affirm the new born ones by helping them to explore their potential instead of stopping short at the handshake following the public expression of new birth.

Caution! One must always keep in mind that a Christian's beginning is a chosen birth. While Jesus couched the new birth in the form of an imperative, He did not infer that the new birth was accidental, instinctive, or imposed without choice. A baby is quite passive in the action of bringing about his initial birth, but the person responding to the gift of new birth is always acting to choose this new beginning.

that he was a changed man.

The Jewish leaders were very upset with Jesus having anything to do with Zacchaeus. Jesus made a pronouncement that said, "This day is salvation come to this house, forasmuch as he also is a son of Abraham." Salvation means restoration to full fellowship with the Lord, Israel's God. The Jews needed to remember that Zacchaeus was Abraham's son, just as they were, even though he had done a detestable thing. Jesus welcomed back home an errant son — on behalf of the Father. Do you think that the Jewish community welcomed him back to fellowship?

Jesus sought him out because he was lost, not because he was good. This unpromising person was seen to be a true "son of Abraham", not because he was good or because he was a Jew, but because his life was opened to God and to others — to receive and to give. Jesus

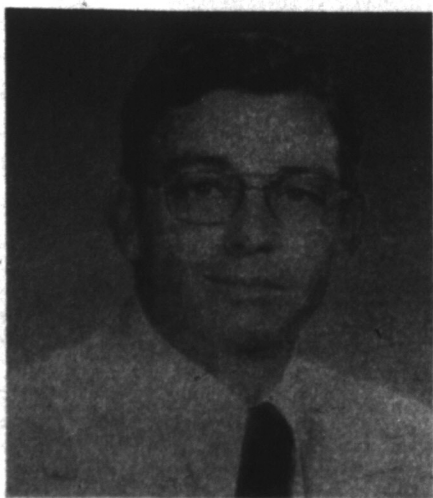
accepted the "unacceptable man" and won him to a new way of life.

"The Son of Man came to seek and to save that which was lost." What does it mean to be lost? It means more than damned or doomed. It means in the wrong place. A thing is lost when it is in the wrong place, and when we find such a thing, we return it to the place it ought to be. A man is lost when he has wandered away from God. He is found when he takes his rightful place as an obedient child in the household of God. The lost are not limited to displaced Israelites; the lost include all who should be part of God's people but are not.

Are you a member of the reconciliation team that is seeking those who are lost like Jesus sought Zacchaeus? Christlike love can still reach and change alienated people.

The Stewardship Commission of the Southern Baptist Convention congratulates *The Baptist Record* during this 100th anniversary year.

We are grateful for your continuing support of all Baptist causes through this communications medium. Thank you for your part in challenging Mississippi Baptists to greater mission support through the Cooperative Program.



A. R. Fagan
Executive Director-Treasurer
SBC Stewardship Commission

WHY THE ANNUITY BOARD FEELS RIGHT AT HOME IN THE BAPTIST RECORD

Each week for 100 years, the BAPTIST RECORD has kept Mississippi Baptists informed on major religious news making events.

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The Annuity Board congratulates the BAPTIST RECORD as it starts its second century as the official newspaper of Mississippi Baptists.

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